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William Barnes

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S E R M O N S

ON THE MOST

IMPORTANT SUBJECTS

IN THE

BOOK OF GOD.

BY

✓
REV. WILLIAM BARNES,
OF THE PHILADELPHIA ANNUAL CONFERENCE.

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P R E F A C E.



THE independent explanatory attitude assumed by the author of these Sermons, needs no personal apology; for having trusted in the influence of the Holy Spirit and the soundness of his theological principles, he is therefore assured that his arguments will stand the test of scriptural, logical, experimental, and practical truth. And as a spirit of sectarian bigotry, and an undue reliance on creeds and confessions of faith have often originated unnecessary controversies, perpetuated many ruinous errors, and given mutilated explanations of the Divine attributes, the writer of these Discourses thought it best to rely on Scripture and reason; for, like their great Author, they are "the same yesterday, to-day, and forever." They follow sophistry through all its serpentine windings, and destroy superstition at her blood-stained

altars. To these unchangeable standards he wishes all his doctrines brought, and by these all his principles tried. And intrenching ourselves behind these impregnable bulwarks of our holy Christianity, the truths herein contained will recommend themselves to our understanding and conscience in the sight of God, and "a light clear as the sunbeams of Eden," will point us to glory, honor, and immortality in the heaven of heavens, where the Lord Jehovah is all in all, and in the outbeaming splendors of his eternal Godhead shines on all creation as the great Creator of the grand and glorious systems of beings, suns, and worlds, rolling round in the endless cycles of eternity.

ADVERTISEMENT.

THE Sermons in this Volume are presented to the public just as they were found at the death of the author.

Not being designed, when written, for immediate publication, they underwent no revision. The design of the author was to write fourteen Sermons, three of which, viz.: on the Bible, the Enthronement of Messiah, and the Glory of the Church, were left in an unfinished state.

Philadelphia, August, 1866.

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SERMON I.
ON THE
EXISTENCE, GREATNESS,
AND
GOVERNMENT OF GOD.

“For the Lord is a great God, and a great King above all gods.”
PSALM xciv. 3.

THE royal Psalmist was the youngest son of Jesse, of an obscure family of the tribe of Judah and village of Bethlehem, and kept his father's sheep in the wilderness. At an early age he became a devout worshipper of the God of Abraham, Isaac, and Jacob. Renouncing the sinful pleasures of time for the glories of eternity, he strung his harp, swept his lyre, and soared on contemplation's pinions to trace Jehovah in his ways and works. In that delightful employment he became a peculiar object of the Divine regard, and was shielded amidst all dangers. Exulting in such protection, his proceedings were marked by that true fortitude which nothing but the noblest principles could dictate, and the energy of God inspire. This

soon became evident in fulfilling the duties of his pastoral calling; for when a lion and a bear rose against the fold and took a lamb from the flock, he rescued the trembling innocent and left the savage invaders dead upon the field.

He also distinguished himself as a mighty warrior in conquering Gath's triumphant champion, whose threats spread terror and dismay throughout the whole army of Saul. Trusting in the mighty God of Jacob, he exultingly exclaimed: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine;" and in the mighty exercise of this faith he slew the proud idolater, whose fame-forsaken spirit floated on a crimson torrent to where no monumental marbles record the deeds of the fallen, and where all fanciful greatness vanishes in the realities of eternity. And when he was returned from the slaughter of the Philistine, "the women came out of all cities of Israel, singing and dancing, to meet King Saul with tabrets, with joy, and with instruments of music; and the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." Jehovah, who taught "his hands to war and his fingers to fight," exalted him to the throne of Israel and Judah, and gave him victory over all his enemies. And while Fame emblazoned his name upon her banner, and Religion enshrined it in her temple, he exclaimed, in the heaven-inspired language of the text: "For the Lord is a great God,

and a great King above all gods;" and in discoursing on which, I design, in the first place, to exhibit the transcendent greatness of God; and secondly, that he is "a great King above all gods."

I. THE TRANSCENDENT GREATNESS OF THE PSALMIST'S GOD.

1. *He is great in the eternity of his existence.* As something must necessarily be eternal, we may at once settle down in a firm belief of the existence of the God of the Bible. To renounce him and look for another prior to his existence, would evince great ignorance. For that infidelity that would suppose an antecedent cause, would, on the same principle, have to suppose another prior cause to cause that cause, and therefore have to retire from cause to cause, without light to direct, or reason to guide upon the ocean of endless uncertainty.

The fact of an eternal existence must be obvious, when we reflect that if there ever had been a point in eternal duration when there was no existence, then the first being must have arisen from non-existence, which would be a contradiction too glaring for even scepticism to advocate with any show of intelligent plausibility. For as an effect can never imply more than the cause that produced it, so entity could not be produced by non-entity, and consequently the first being must be eternal. This argument, shining in the light of Divine revelation, supersedes all others, and leaves us in possession of a demonstration of

God's existence that needs no metaphysical illustration. Indeed, the inspired penmen in the grossest ages of idolatry never availed themselves of an abstract or metaphysical mode of argumentation to prove Jehovah's eternal existence; for the bare publication of the fact, in the spirit and power of inspiration, carried more demonstration than any human arguments could produce. And when the Holy Spirit first furnished the understanding with the idea of a Supreme God, then the works of creation could be proclaimed as corroborative evidence. Therefore, Paul, at Mars' Hill, preached him to the Athenians, as the God who made the world and all things therein; and assured the Romans that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Now, while this doctrine of inspiration affords the true ground on which to obtain a correct knowledge of God's unoriginated existence, it exposes the utter foolishness of Deists in denying inspiration, and in affirming that the works of creation could afford the first idea of God without either the inspiration of the Spirit or the revelation of the Bible.

An argument *a priori*, or arguing from something antecedent to something consequent, can have no effect in originating the belief of a Supreme existence; for as there can be no space to argue in, nor data to rest an argument upon before an eternal God, consequently the *a priori* cannot be reasonable proof in this contro-

versy; for that would suppose that a mind finite in its existence and limited in its powers, could extend its reasoning beyond the infinite God, and bring from priority an argument to prove his existence, which which would be a fallacy too monstrous to need further refutation. Neither can the argument *a posteriori*, commencing with God, and descending to his works, afford reasonable proof. For beginning with him as the ground of our argument would suppose his existence already proven, while at the same time we were referring to his works for the first proof that he did exist, which would therefore establish the fact that we had the idea of God in our minds before we referred to creation, and then to assert that creation gave us that first idea of God, would be a contradiction of real Deism. It is an axiom in all true philosophy that no being or substance, animate or inanimate, spiritual or material, can impart more than it possesses, and can produce no evidence beyond the range of its own existence, without having recourse to something else for light and information.

Let us commence with any finite object whatever, and there is the proof of its own being; but beyond itself it can make no revelation, nor give any intelligence without aid from another source. Let another finite object lend its testimony, and if the light be greater the former may be rendered more conspicuous, and the knowledge of its existence more satisfactory; but without foreign and further information, we would still be ignorant of all other objects and prior causes.

Following up, on this ratio, all finite substances, we at last arrive at the extent of all creation, and there we must philosophically feel that the whole circumference of finite objects can give no evidence of any thing beyond themselves; and as none but God could exist before creation, he alone could give to the beings created a knowledge of his own eternal existence, and the true explanation of his otherwise inconceivable attributes. We thus find that these philosophical arguments ruin the whole system of Deists, in denial of Divine inspiration, and their reliance on the works of creation for the original knowledge of God's existence. But being driven from this outpost of their citadel of infidelity, they may endeavor to take refuge in another one, and affirm that education perpetuates a belief in the Divine existence; and that devoid of inspiration the fact has come down the range of ages to the present time, and shall accordingly continue by tradition through all time to come. But the entire fallacy of this scheme will also obviously appear, when the infidel is unable to find, abstract from inspiration, an instructor for the first man, that gave him by human tradition, or education, a knowledge of God; so, when the Deist is brought to first principles, the plausibility of his fine-spun theory passes away like a shadow, and leaves us as sensibly alive to the untenability of this as his other God-forsaken position. And though we hail education as a blessed auxiliary to the cause of God and the triumph of truth, yet we, nevertheless, maintain that the first

teacher received by inspiration his original knowledge of a Supreme Divinity. Taking, then, the inspiration of his Spirit, the testimony of his oracles, and the works of creation, we have sufficient proof of an un-originated Deity.

Having thus demonstrated the greatness of the eternity of God, and given to inspiration its true superiority of testimony, we shall now expose the glaring inconsistency of Atheists in substituting chance for this God, whose glory is so conspicuous, and whose existence is so immutably established. What, then, is that chance for which Atheists contend, and at whose shrine they offer all their adoration? Chance must be something or nothing. If nothing, it is not worth contending for, and cannot be a proper subject of controversy—for nothing in the premises will be the same in the conclusion; and for the honor of the intellect of Atheists, we must suppose it to be something. If something, we want to know what it is, and what it can perform. If it be something, it must have either an inactive or an active existence. If the former, it cannot be the author of active principles, nor of any action or motion in the universe, except we admit the contradiction that it can be inactive and active at the same time. But if the latter, its energy must be derived from another source, or be independent in itself. If derived from another, it cannot be the author of all things, since the energy of its existence came from a cause prior to itself. But if the energy of its existence be underived, it must be

self-existent and eternal; and therefore, must be possessed of all the attributes of infinite Godhead. And according to this, the Atheist must now go as far back for his chance as Christians do for their God; and we can bring all the charges against his system that he endeavors, on his principles, to bring against the existence of our eternal Jehovah. And consequently, the Atheist's chance must be only another name for the God of the Bible, or something of which he is totally ignorant; and he must fall under the condemnation of all true philosophy, for believing that of whose existence he has no reasonable evidence, and of whose attributes he can give no satisfactory explanation, and which is accordingly reduced to a mere name—the name of Eternal Chance; and for any strength which he derives from that to support his argument against the unoriginated existence of Jehovah, he might as well believe in and contend for eternal non-entity.

But this “great God, and great King above all gods,” who is eternal in his existence, must also be immeasurable in his duration; for his eternity can no more be measured by a successive duration, than his immensity can be limited by a measurement of space; and as no measurement of space can either circumscribe or extend his immensity, so no flow of duration can limit or perpetuate his eternity. Limits in space, and flow of duration, must always refer to finite beings, and can have no scriptural or philosophical application to him who is infinite. For if duration

have no existence beyond the present moment, and Jehovah moves on with the flow of time, then, like a finite being, he would be limited to the present moment; but if duration exist beyond the present, and he proceeds successively forward in it, then, on that principle, there is still a duration unoccupied by him, which would involve the contradiction that the infinite God is bounded by duration like a finite being. Therefore, the advocates of God's "successive duration" are reduced to the deplorable necessity in both of the above propositions of bringing down the great Jehovah to the circumference of a finite existence. But, in open opposition to such contradictions, we triumphantly assert that all these absurdities are annihilated by the prophet Isaiah, who proclaims him as the "high and lofty one that inhabiteth eternity," and by the Psalmist, who sayeth, "from everlasting to everlasting, thou art God." Now if he proceed in a "successive duration," as some affirm, then the "to everlasting" would have no more application to him than to finite beings, seeing that they, in the flow of duration, will endlessly exist; and thus, on the "successive" principle, the force of the Psalmist's assertion would be entirely lost, and the abstract propriety and beauty of its application to God be totally destroyed. Jehovah must, therefore, according to the declaration of the prophet, inhabit eternity in a manner that no flow of duration can measure, nor finite mind fully comprehend.

Time, or rather eternity, is measured to us by the

revolution of the heavenly bodies, and thereby is our quantum of duration ascertained; and though it is impossible for us to exist beyond the present moment, at the same time it is quite otherwise with God, who at once fills the eternity, that revolving orbs are measuring to human beings. For how could he bound his infinite spirit by any present flux of duration, when, in the uncircumscribed nature of his own immensity, he must at the same instant inhabit eternity? We thus conclude, that instead of "a flowing duration being a perfection of the Divine existence," it is only a metaphysical misapprehension of the human understanding, and a theory which a great European writer ought to have never adopted or inserted in his Institutes, which, in many respects, contain such a vast amount of important matter. Another absurdity implied in the application of "successive duration" to God is, that it makes him grow older in proportion to the flow of duration occupied; for younger and older are always determined by the quantum of duration measured, according to arithmetical progression, from a given point. We now, on that principle of succession, might look forward to when Jehovah shall be much older than he now is, and by the same proportion may look back to when he was much younger; and as younger and older imply a first moment of commencement, so, according to that mode of argumentation, we could imagine when God had no existence at all. But if, to avoid this conclusion, fairly arising from the premises, it is

affirmed that younger and older will not apply to God, as to finite beings, then it must be established that "a successive duration" will not apply to him.

Paul declares that God "only hath immortality." Finite beings are always going forward to further immortality; but God possesses it in the most absolute sense. Other beings depend for their immortality on the will of their Maker, and flow of their duration; but he is "the same yesterday, to-day, and forever." And as he is infinite in essence, he must necessarily be indestructible in the nature of his existence; for the power that destroys must always be greater than what is destroyed, and, therefore, a greater than omnipotent power would be required to effect his annihilation, which would be more than himself or all other beings could exert, for no power could be greater than omnipotence. Neither can he cease to exist by dissolution or decay; for, as a pure spiritual intelligence, eternally indivisible in his nature, he consists not of parts by which a separation of any thing essential to his being could cause an extinction of his existence; and as no being could exist prior to himself to produce him, or limit his perfections, so all his attributes must necessarily exist to the fullest extent of infinity, and be, therefore, God indestructible "from everlasting to everlasting." On these principles our Foundation standeth sure, and our faith in his eternal existence remains unshaken; and he who is the author of our happiness here, lives to perpetuate it eternally hereafter.

2. *He is great in the Immateriality, Unity, and Immensity of his Existence.* These are all necessarily implied in his eternity. For as there could be no previous power to limit him, he must accordingly fill all space at the same time. His essence must be immaterial; for as all the component parts of matter prove, it is divisible, and cannot be eternal; and if not eternal, it must be limited, and cannot fill all space; and if any part of space be devoid of its presence, that would destroy the whole argument for its eternity and omnipresence. And that all space is not full of matter, may be incontestably proven by its mutations, fluctuations, and transmissions; for if all space were full of matter, no particle could be moved from one place to another; for it is an immutable principle of natural philosophy, that experience and observation corroborate, that no two substances of the same kind can occupy the same space at the same time; and thus, if space be full of matter, no other portion could be admitted; and we plainly see that the divisibility and mobility of matter prove that it is finite, and cannot compose the essence of the omnipresent God; and, therefore, reason and revelation testify that God is not material. If, then, he is immaterial in essence, it demonstrably follows that he must be one in the inseparable nature of that spiritual essence. For what is infinitely indivisible in existence, must be One in Spirit. Some, however, suppose that to keep up the plurality of the Godhead, we must necessarily admit that there are three spirits in the unoriginated essence. But this is

a great mistake, and one that leads Unitarians, Socinians, and infidels to believe that Trinitarians hold three Gods. But, in opposition to all undue admissions on the one hand, or incorrect statements on the other, it can be triumphantly maintained, that true Christianity never has admitted, and never will admit, more than One infinite and eternal Spirit in the Divine identity; and can nevertheless affirm, that this identity, in the everlasting state of its own nature, exhibits the plural and personal distinctions of Father, Son, and Holy Ghost, without separation of essence or divisibility of Spirit. The Bible, that often represents the Spirit as a third personality, enlightening the mind, changing the heart, and sanctifying the soul, at other times proclaims that Spirit as the entire God. In that sense, Christ himself said, "God is a Spirit." Here, then, by a proper understanding of this important subject, we can exclude all but One Spirit, and leave this "lofty One" in possession of an eternal Unity, acting in creation, redemption, and salvation, in the capacity of an indescribable Trinity.

The idea, then, of three spirits in the Godhead, is both unreasonable and unscriptural; for if each spirit were infinite, that would be three infinite spirits in one infinite essence, and, consequently, three Gods in one God. But if each of the three spirits were finite, that would suppose the infinite essence comprised in three finite spirits, and would make Jehovah finite and infinite at the same time, which would be a palpable contradiction. Let each of us then cry out with

the Psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." While we therefore prove that the unity and immateriality of the Supreme existence exclude all ideas of the divisibility of the unoriginated essence, so must the immensity of his Spirit forbid the attachment of any form to his Godhead. The principles that constitute and regulate form, must always apply to finite objects, and can have no actual application to him who is infinite. Any thing to which form can be reasonably ascribed, must be seen by the eye, or be surrounded by the imagination. But Jehovah "is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man hath seen, nor can see." Neither can we surround him by the eye of the mind; for no finite being can extend his imagination beyond the existence of the infinite God, and compress him within the range of his own circumscribed intellect. Form always implies a space occupied by and a space beyond the object formed; and to attach form to the great God, would be to bound him by space, and to suppose a farther space still unoccupied by him. Instead, then, of fancifully forming him in our minds, or viewing him as a Being at a great distance, let us solemnly reflect, that he who inhabits all space in the

immensity of his existence, is present here, and may be apprehended in his infinite attributes, and sufficiently adored, without having reference to any form, or the likeness of any thing in heaven above or earth below.

3. *He is great in Omnipotence.* The indescribable extent of the exercise of this attribute has never been disputed; for all who have believed in the Supreme existence, have easily subscribed to the unlimited power of Omnipotence. But however correct all have been respecting its existence, many have had erroneous ideas of its exercise. Some have supposed that as a spirit is said to be always active, Jehovah must have exercised creative power from all eternity, and that if he did not, there was an interval, prior to creation, in which the Godhead was inactive. Now it is fatal to this assertion, that if the activity of God depended on the act of creating, there never could have been any creation. For creation is an effect of a prior cause, and the cause must have had voluntary energy and activity before the effect was produced. And as no cause can depend upon a succeeding effect, so no creation can give pristine action to the Deity, but is a mere effect of that energy, which existed independent of the production of the things created. Again, if creation be an involuntary effect of its first cause, then God created by necessity, and we bind him by immutable fate in his exertions, and thereby destroy our moral obligation to him for the gift of our existence; for who would feel themselves under obligations to any

being for doing what he could not avoid. But if, to evade this absurdity, we say that he created of choice, then we must admit that such choice referred to the time of creation, as well as to the objects created, and consequently he could not be bound both by necessity and choice to create from all eternity, for that would be an inconsistency and impossibility inapplicable to Jehovah. If, then, creation sprang from choice, and choice referred to the time, then the infinite volition must have been exercised prior to the things created; and as no volition could be exercised before eternity, creation could not be of eternal duration; and, therefore, eternal creation must be a mere phantom of a bewildered imagination.

Creation could not be from eternity, except we advocate the absurdity, that what once had no existence was eternal, and that the thing produced is as infinite in duration as he who produced it; for were we to allow a priority to the cause of creation, the whole argument for its eternity would absolutely fall. Creation is not, then, the result of omnipotent power necessarily exercised to keep the Godhead from inaction, but is a manifestation of infinite goodness in forming beings for happiness. And an attribute that would not have illimitable range in the area of Jehovah's existence, is one that is not essential to his essence. His eternity is unbounded, and his infinity is immeasurable. The omniscience of his wisdom, and the omnipotence of his power, comprehend and energize the entire Godhead; his love, as the great centre of action for all the infi-

nite attributes, extends its influence throughout the immensity of his perfections, and his holiness, as the unfailing fountain of all righteousness, truth, and justice, harmonizes all the proceedings that spring from his own independent and eternal freedom. Therefore, the area of the Godhead is the only range where the energy of Omnipotence can be fully exercised; for the whole creation is finite, and no finite substances can manifest the full extent of omnipotent power, or afford an infinite range for Jehovah's unoriginated and un-circumscribed perfections; so our theory must be adopted as sufficient for God's unlimited action, before creation existed. And while angels, and thrones, and dominions, and principalities, and powers, blaze forth in created glory to proclaim his omnipotence, yon star-spangled canopy shining in the mantle of night, and all the suns and systems of immensity, lead us to exclaim with the Psalmist: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. Their line is gone out through all the earth, and their words to the end of the world." Job saith: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth

through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" Creation, in all its works of greatness and grandeur, falls infinitely short of a full exhibition of omnipotent power. For far beyond its vast circumference, Jehovah could produce myriads of worlds and millions of worshippers, and beyond their farthest range, he could still extend his mighty influence and exert his omnific energy in creating systems in numbers without number, through every successive moment of ages of ages; and yet, there would be abundant room for the onward exercise of creative power. For no finite substances, however multiplied and extended, could ever fill boundless space, or circumscribe the efforts of God Omnipotent. Here we might contemplatively roam after the ways and works of the Almighty Architect, until we were bewildered and lost in the magnitudes, mazes, and mysteries of creation.

His power is also manifested in upholding all things created. He commands all the suns, systems, and planetary orbs, and they move in obedience to his sovereign pleasure. He maketh the sea to ebb, and the tide to flow, and all inanimate creation to run her course. He who hunts the prey for the lion, and feeds the young ravens when they cry, numbers the hairs of our heads, and links us in the vast chain of superintendence that bids an archangel sing in the

star-paved palace above, and "Lucifer, son of the morning," howl in damnation below. His power upholds saints in their pilgrimage on earth, and points them to crowns of righteousness in Heaven. He makes devils tremble before them, and hell keep her distance beneath them. The "heathen" may "rage, and the people imagine a vain thing;" but "he that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Who, then, in opposition to God's upholding agency, have sufficient hardihood to war against the righteous? Let them raise their standards, brandish their weapons, and exert their energies. Then, oh, then, shall the loud-roaring thunders terrify them, and the red, rapid lightning blast them, until the palm of victory is yielded, and the God of omnipotent majesty is glorified.

Moses, standing on the last verge of life, where death's dark Jordán rolled deep and wide below, proclaimed to the assembled thousands of Israel—"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people

saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Here Jehovah proclaims his protecting power in the strongest language given to mortals; and here language itself fails in representing the transcendent majesty and upholding power of God, that blaze all abroad, for the present and eternal triumphs of his saints, and the confusion and final overthrow of his enemies.

4. *God is boundless in Love.* The inspired writers testify that "God is Love." Our first parents proved his goodness in the Garden of Eden, where his benevolence lavished around them every charm. The feathered inhabitants of the elysian bowers and cyprian groves sang their joyful songs, and "whistled forth their wild notes" to the sylvan scenes; the beasts gambolled in pleasure, and roamed in delight over greenest meadows and flowery lawns, where "purling streams danced over sands of gold," and murmuring rolled along the heaven-illuminated landscape. There the "Tree of Life," in grand and conspicuous pre-eminence, unfolded its verdant glories, and invited the human pair to partake of its immortality. And surrounded with every earthly blessing, and exulting in every delightful prospect, as our progenitor swayed his sceptre over all beneath, and looked along the vista of succeeding years and saw in bright prospective the opening glories of an endless life, a cloud blackened the moral horizon, where

splendors of ineffable brightness beamed from the Sun of eternal righteousness. For a serpent, a devil, stood by the tree of the knowledge of good and evil, and the pair, able to resist any temptation, yielded to the tempter, eat the forbidden fruit, and "nature soon gave signs of woe that all was lost."

The redemption of this fallen world is another proof of Divine love—into which angels desire to look, and in which we are everlastingly interested. This redeeming love was manifested under circumstances of great aggravation. To a rebellious world God's beloved Son was given. But this great scheme, so benign in its author, and wonderful in its accomplishment, has been derided by some, and misapprehended by others. Infidels ignorantly deny that God would make such an atonement, or lavish so much goodness on this world as Christianity affirms, seeing that it is but an atom in comparison with the suns and systems that astronomy has unfolded. But it is fatal to this denial, that the great God, glorious in majesty, and infinite in power and goodness, who formed the whole, cannot be unmindful of any part. For as the whole is the aggregate of parts, any principle or plan by which any part could be neglected, all could. The objection is not only ruinous to itself, but is highly dishonorable to God. For, if the Divine attributes were glorified in creating man for happiness, they could not be dishonored in accomplishing, by redemption, the end for which he was created; and every argument brought from the littleness of

man, to forbid the exercise of infinite goodness in his redemption, would also have forbidden its exercise in his creation. Eternal love, from its own intrinsic nature, must be exercised, as far as can be consistent with the other infinite perfections, for the happiness of all. And the idea that God would pass by one intelligent being, and extend his loving-kindness to another placed in the same circumstances, or that he would be unmindful of our world because of the multitude and greatness of others, is an insult offered to infinite majesty; and he who advances it, neither knows him of whom he speaks, nor what he affirms.

But while some have denied redemption because of man's comparative littleness, others have run into an opposite extreme, and have endeavored to account for it on man's greatness. For as, after the fall, he could have no moral excellence to excite the forth-comings of Divine love, it has been asserted, and published in books, that in the greatness of the powers man possessed, and in the image of God in which he was created, is found the proper reason for his redemption, and a solution of the difficulty, why God passed by angels and redeemed man, whom he still beholds as radically the noblest of his creatures. Now though this doctrine has been promulgated with a desire to glorify God in what was doubtless believed to be true, we nevertheless openly assert that it is philosophically false, and cannot stand the test of logical inspection. We maintain that the Bible, to whose testimony we must all bow, nowhere even intimates

that man was created the noblest of all God's works; and if that, for the sake of argument, was admitted, we could from that show no sufficient reason why he should be redeemed and other intelligences left to perish. For that would suppose that magnitude in man was the ground of compassion in God, and that if he had been less than other beings, he would not have been an object of mercy; and would thus limit infinite clemency to human greatness, and thereby make it impossible for God to reasonably extend mercy to any beings inferior to man. For if his compassion could be consistently exercised to any other order of beings, the whole argument of human greatness, as the proper reason of redemption, would accordingly fall. And as there is no evidence to prove that man is the noblest of all God's works, or that Jehovah will never exercise mercy to any of his innumerable worlds but ours, so must the argument of human greatness as the reason for redemption, rest on mere supposition, and find no foundation in Scripture and reason.

Neither can the image of God, in which man was created, and in consequence of which some have exalted him above cherubim and seraphim, angels and archangels, afford any more reason for his redemption than for any fallen intelligence in existence; for all rational spirits were created in God's image, as well as the soul of man. For that image could not refer to man's body; for if it did, when he fell and lost the image in which he was created, that would imply that he

lost his bodily form, and, therefore, had no image or form, which would be a manifest contradiction. Neither could that image as the reason for redemption consist in immortality; for as we do not advocate or hold annihilation, we must admit that all other intelligences shall be as immortal as man, and have the same claim to mercy if they should fall. We are, therefore, logically forced into the conclusion, that the image of God, in which man was created as a pure intelligence, must have consisted in moral and spiritual perfection; and the account given by Moses establishes this view; for in giving the history of the six days' creation, as Adam and Eve were the only intelligent beings in the description, he announced them the image of their Maker, and said, in the language of inspiration: "In the image of God created he him; male and female created he them." Now, according to these undeniable facts, every intelligent being in God's dominions must have been created in the same image, and, consequently, no argument can be derived from that, to prove man's superiority to angels and archangels, cherubim and seraphim, or to afford, in conjunction with the greatness of his powers, the only proper reason for his redemption. The whole must, therefore, be resolved into infinite love: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And though a self-interested love always looks for greatness, excellence, or something amiable in its object, yet the love of com-

passion can be exercised to a miserable being, when there is no difficulty in the way, without any selfishness, greatness, or excellence. And the great love of our adorable Father, put forth in compassionate kindness to our race, without reference to any other requisition, is the proper reason for redemption, and we therefore place the everlasting emphasis respecting redemption and salvation, on "God so loved the world, that he gave his only begotten Son." If there were moral difficulties in the way of fallen angels, that forbade the exercise of mercy in their case, we need not, in endeavoring to account for their damnation, take wrong views of our own salvation; for when the great God, as the Father of the whole family, consigns an angel to hell, his goodness, if we were furnished with the whole history, could be borne out as triumphantly as when he confers heavenly glory on a saint.

But salvation is another proof of God's boundless love. Salvation, resting on redeeming love, brings us to Golgotha's high altar, where the sternness of inexorable justice was vindicated, and the eternal throne propitiated. The cross, from whence the blood flowed to wash away the guilt of the nations, affords the most powerful plea that God himself can urge for salvation. Jesus Christ, and him crucified, is the great argument with which to assail sinners. If they reject this, the thunders of the throne would fail to affect their hearts. In the atonement, the dignity of law is maintained, and infinite clemency fully evinced. For, while on the one hand it exalts the benevolence of the Monarch,

on the other it spreads holiness and happiness through the empire; and thus, in the gift of the only begotten Son, the most gracious purposes are unfolded, and glorious results carried forward. And small as was the earthly arena on which he acted, and sinfully degraded as were the subjects for whom he died, there were considerations of sufficient importance involved in the contest, to emblazon the atoning transaction, and to bear onward the triumphs of victory and salvation through endless duration. Let infidels attend to this view, and instead of looking at the smallness of the world where the battle was fought, they will look at the principalities and powers that were dethroned, and the mighty conquests obtained; and then, with the heavenly host, they may exclaim from the depth of their souls: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Let them also look at the church, that shall rise indestructible and eternal above the ravages of time and the conflagration of the world; and let them follow her by an eye of faith until she climbs the eternal steeps, and sits down in blood-bought triumph on the throne of God, where jubilees of angelic welcome shall ring, and loud hosannas fill the celestial regions. And then, in honor of the great system of gospel salvation, they may cry out with the apostle: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and, in view of all the penal consequences of violated law, may ask, as sincere penitents: "How

shall we escape, if we neglect so great salvation; which at the first began to be-spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" If, then, the love of God is so gloriously evinced in creation, redemption, and salvation, we shall now show that it must also be evinced in damnation.

God, as a wise and good Governor, must make an everlasting distinction between righteousness and unrighteousness; and can never, on principles of just legislation, exalt the finally impenitent to a state of heavenly glory with the obedient heirs of the purchased inheritance. For such an exaltation would encourage wickedness, and endanger the rights of the innocent, and thus would the authority of law be disregarded, and a state of anarchy and rebellion be promoted. For when the excitement to sin would be sufficiently strong, and the opportunity for sinful enjoyments favorable, allegiance to the Sovereign could be easily relinquished, and the propensities and passions be speedily indulged, since through infinite love their salvation would be as sure in heaven, as if they were righteous on earth. But when it is properly understood, that it is not merely by an infliction of inexorable justice that the sinner's doom is sealed, but also by eternal goodness that he is damned, then he trembles, and finds no refuge in that broad philanthropy in which he fancied himself safe, and feels

that he has no qualification for that heaven after which he so ignorantly sighed. For were he, with his heart unchanged, and his soul spiritually dark, admitted into the celestial abode of the sanctified, he would be miserable at the throne of God; the singing and shouting of the heavenly hosts would have no harmony for him; and the refulgent blaze of God's transcendent glory would beam such a confounding influence upon him, that of choice, he would retire to shades as dark as his own principles of moral action, and to associates more congenial to his own wishes. But all supposition of an admission of the ungodly into heaven is eternally superfluous; for their presence in that blest abode would mar the peace of those that all Jehovah's attributes are pledged to protect in their heavenly enjoyments and state of innocence; and, therefore, they must be precluded from the inheritance of saints. But that same Divine love which cannot make them, as sinners, happy in heaven, must, according to good government, follow them to hell; not, however, to avert their doom, but to proportion their punishment. There they shall be as tolerably situated as justice can admit, according to its penal requirements. No extra punishment shall be heaped upon them, nor unnecessary blame attached to them. But as hell is not a place for the exercise of mercy, nor for an application of the blood of the covenant, the penal consequences of their wickedness must be perpetuated, and infinite love, in harmony with all the Divine attributes, be everlastingly exculpated in their

inevitable ruin. And, if Jehovah, in accordance with all the perfections of his Godhead, leaves them where no gospel is preached, no offers of salvation made, no sanctifying influences of the Holy Ghost experienced, they must necessarily remain unholy; for, as their misery will be the consequence of sin, the punishment that they endure can never react and destroy the cause of which it is an effect. And whether we view their sufferings as arising from the direful nature of sin, and the circumstances in which they are placed, or ascribe them to the inflictions of Divine justice in execution of the penalty of violated law, or to all in connection, the result will be the same in the eternity of their damnation; for as justice can never obviate the penalty, and sufferings cannot destroy sin, nor sanctify the soul, so must their exclusion from heaven be perpetual.

5. *Jehovah is gloriously great in Holiness.* This attribute of the great God is so conspicuously manifested, and so fully believed throughout all his dominions, that we need give it no elaborate explanation. For, amidst all the controversies in which sects and parties have been engaged, for centuries, the existence and amplitude of this attribute have never been a subject of theological contention. Indeed, an infernal spirit said to Jesus Christ, who was the "brightness" of the Father's "glory," and "the express image of his person," "I know thee who thou art, the Holy One of God:" thereby bearing testimony to the unblemished majesty of the Lord Jehovah, as shining forth in

his immaculate purity through the humanity of his Son. Moses, the inspired lawgiver of Israel, who heard the thunders of Sinai, and whose face shone with the ineffable splendors of unoriginated Divinity and unsullied holiness, exclaimed, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" All the works of his creation, holiness of his laws, dispensations of his providence, influences of his Spirit, and condemnation and overthrow of wicked men and devils, proclaim that he is holy. And "Holy, holy, holy, Lord God Almighty," will be the sublimest song that immortal millions can endlessly sing in the heaven of heavens.

6. *He is incomprehensibly great in Omniscience.* Omniscience has been variously understood, and differently explained. As an attribute of eternal Godhead, it has been the subject of more controversy and ecclesiastical altercation than any other of the Divine perfections. For as men of different minds formed human creeds and wished to propagate favorite views, they endeavored to explain the articles of their faith, so as to make them appear in accordance with infinite wisdom; while those of opposite opinions were as heartily engaged in striving to bring their doctrines up to the standard of omniscience, as a basis for their metaphysical or theological notions. And amidst these polemical exertions, often perpetuated by great zeal, and surrounded with explanatory glory, the simple and sincere had at last to repair to the Bible,

and from the Book of the unsearchable God, learn the lessons of wisdom and understanding, in their length and breadth, and depth and height, as far as their capacities would admit; and be enabled with Paul to exclaim: "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" A proper understanding of the attribute of omniscience would lead us to believe that Jehovah could not grow in knowledge like finite beings, and cannot, therefore, be ignorant of any thing on the tide of time and roll of eternity; but must know all things, past, present, and to come, at the same moment. This could be easily proven from the eternity of his existence, the infinite nature of his capacity, and the omnipresence of his Spirit, without the exercise of omniscience having any propelling power on the sinful actions of free agents. But as my limits in this sermon will not allow such an extensive explanation, I shall reserve my views, which will cover the whole ground of controversy on God's foreknowledge, for another discourse, where the proceedings of angels, men, and devils will be explored, as voluntary subjects of God's moral administration, accountable for their own actions, notwithstanding the boundless omniscience of the King eternal, that precedes all events in the roll of endless ages.

II. HE IS A "GREAT KING ABOVE ALL GODS."

1. *His right to the empire. Right of eternal priority.*

As there can be but one absolute and endless monarchy, so there is but one supreme and independent King. And though other kings may reign and princes execute justice, yet all must be in subjection to him whose dominion is everlasting, and whose kingdom ruleth over all. He is "the King eternal, immortal, invisible, the only wise God," to whom "be honor and glory forever and ever." Who then, among all the principalities and powers in existence, can lay an older claim, or found a better right? Their pretensions would be founded in time; his is the right of eternity.

He has also the right of eternal sufficiency. Whatever empires may fall, or kings perish, he can suffer no loss. His "throne is forever and ever." It is founded in infinite wisdom, and upheld by everlasting strength. Amidst the revolutions of ages it stands the same. Its mighty Monarch is still ruling and overruling, turning and overturning, according to the counsels of his own will, and the safety and happiness of his obedient subjects. Where are those ancient empires whose far-spread fame flushed their monarchs with mortal greatness? Where now the Assyrian, founded by Nimrod? The Persian, by Cyrus? The Grecian, by Alexander the Great? And the Roman, that reared her high head to the clouds, and defied the storm of a thousand battles? Alas! they are all

gone—the wheels of time have shaken them off as the “toiled lion shakes off the dew-drops of the morning,” before he retires to the jungles of the desert after his nocturnal prowlings for blood and slaughter. Where, too, is great Nebuchadnezzar, who, in the pomp and pride of his heart, said, “Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king’s mouth there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken! The kingdom is departed from thee—until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

Here the mightiest monarchs have been dethroned; and here the weapons of their warfare perished. The crowns have fallen from their heads, and their sceptres lay broken at their feet! Their suns have gone down in darkness, and their bodies are shrouded in death! But Jehovah liveth forever and ever! He is pushing forward those principles that shall astonish and confound his enemies, and crown with eternal victory the heads of all his saints.

He reigns by the right of universal inheritance. He has created all things, “visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist;” and he has therefore a universal right to rule the beings and substances formed by the word

of his power. In his administration no law can be defective, no faithful subject go unprotected, and no enemy be triumphant. The thunders of the throne shall prevent all invasion, and his omnipotence defy all usurpation, until his right to reign shall be indisputably acknowledged, and the God of everlasting sovereignty be gloriously magnified.

2. *His extensive empire.* First. He reigns in the Kingdom of Nature. * He reigns over inanimate nature by those fixed laws which regulate and revolve all matter ; and carries forward as undeviatingly his superintendence over an atom as over a magnificent world. He reigns over animate irrational nature by instinct. By this the wild goose flies her course, and the crane and the swallow know their appointed time. The wisdom of his government is wonderfully displayed in the chain of aqueous being, from the minutest animals, thirty thousand of which can exist in one drop of water, to the huge leviathan that ploughs the ocean and sports with the monsters of the deep ; and from the smallest animalcule that creeps in the valley, to the most prodigious beast that roars on the mountain ; or from the beautiful humming-bird that flutters in the flower-garden, to the stately ostrich that scours the plains with a velocity that outstrips the horse and his rider ; or to the towering eagle that mounts amid the thunders of the storm, and sports with the lightnings of the skies, where the lark spreads his pinions, and sings his morning song before the god of day sheds his flaming splendors on the

azure vault. Yea! all the beasts of the forest, fowls of the air, and fishes of the sea, are guided and governed by that Almighty Being, whose ample administration embraces all worlds, and regulates all that live, and move, and breathe, as his own great family.

He reigns over man by reason, conscience, and revelation. And notwithstanding all the clamor that superstition and ignorance have raised against reason, it still stands as one of heaven's best gifts to man. It is a scourge to licentiousness, and a safeguard to righteousness. It unfolds the Book of the Everlasting God, and follows him in his ways and works of salvation, and guides him through the regions of science. "Reason can perform all the wonders of sculpture and painting—can almost make the marble speak, or the brook murmur down the painted landscape." It rises on the wings of imagination, and soars aloft where the eye has never travelled, where other stars glitter in the vast concave, and forces its way through all the splendor of astronomical data that science and inspiration have exhibited, and, according to the unchangeable nature of cause and effect, brings its "knowledge from afar," and ascribes righteousness to its Maker. It argues its way down the stream of time into the remote regions of eternity, and merges its mighty energies beyond all created things in the unfathomable existence of God himself, and expatiates on his boundless immensity. Conscience, too, enlightened by the Spirit, and regulated by the Bible, is a guide through this dark wilderness to everlasting day,

and, under the ruling power of the great God, premonishes of wickedness, and refers to the judgment-day for a crown of righteousness. And sitting as umpire on all our actions, it pronounces us guilty or innocent in all our proceedings, while its impartial decisions are calculated to contribute largely to our happiness or misery as accountable subjects of the King eternal. The Holy Scriptures are a great law of liberty to regulate our thoughts, desires, words, and actions, on the pathway to eternity. They are the wonderful testimonies of the living God—the lively oracles of old—which for sublimity of language, and importance and variety of contents, surpass all description. Take therefore the Bible as your infallible guide in doctrines. Spurn with the utmost indignation every religious article that is not derived from, or that cannot be established by this sacred standard of doctrine. No matter what conclave originated it, minister defended it, or blood has been spilt for it, if it stand not this test let it sink to darkness unspeakable. Take it as your guide in experience and practice. “For the word of God is quick and powerful, and sharper than any two-edged sword.” Let no dreams or visions of the night, no transient impressions on the mind, no zeal in your devotion, partiality for your church, or orthodoxy in your creed, be substituted for the scriptural and heartfelt witness of the Holy Ghost testifying clearly that you are born of God. And while, through faith in the great author of salvation, you are acting up to all the principles,

experience, and practice of heaven-inspired Christianity, he who reigns over the whole realm of nature, from the highest angel in heaven to the lowest insect on earth, will reign over you; and looking up with joyful confidence to the great King, each of you may cry out with the royal Psalmist, "O, how I love thy law!" "It is a lamp unto my feet, and a light unto my path" to a glorious immortality.

Secondly. He reigns in the Kingdom of Providence.

Here, we need make no distinction between a general and particular providence; for general is but the aggregate of particulars, and each particular must be a part of that generality; and as Jehovah is the monarch of all, he must therefore extend his superintendence to every circumstance in time and eternity. His government implies no chance or change. All its principles are as immutable as his own existence. With him "is no variableness, neither shadow of turning." Explore the chronicles of ages, and then ask who, through all the range of his providence, ever hardened themselves against him and finally prospered? or who ever trusted in him and was confounded? Read the history of patriarchs, prophets, and apostles; the rise and fall of empires; the success or destruction of fleets and armies; and the exaltation and degradation of individuals. Look at the wretched Haman, the Israelitish enemy, and at the seventy-five feet gallows on which the providence of the Jewish God hung him; and then ask, Does Jehovah reign in the kingdom of providence? Yea, explore the whole

Jewish history from the days of Abraham, and dwell for a moment on Moses, David, Daniel, and the three Hebrews—and then loudly praise the lofty One of Israel. Look, too, at the era of Christ and his apostles, when the star of Bethlehem shone upon the world; and when the Sun of righteousness beamed ineffable radiance on the gospel dispensation, that shall triumph over all opposition, until “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Now the Church “looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

Look at our own history, our own star-spangled banner, our own rights and privileges, and then look to the time when blood flowed, and foreign powers fought for spoil on our surge-sounding shores. Look to the era of great Washington, through whose wisdom in council, and prowess in war, our nation sprang into existence. Then God bade our eagle fly, our stars blaze, and our stripes float over sea and land. Now, our sails whiten every ocean, and our flag is respected by all countries; while we invite to our shores the commerce of all kingdoms, and are at peace with all nations. Our sons now shine in our halls of science, and our daughters are the brightest wreath around the Temple of Liberty. And while we have the best government on earth, let us give the glory to the God of heaven.

Thirdly. Jehovah reigns in the Kingdom of Darkness and Damnation. Though Satan is exalted above

the infernal hosts, and his black banner floats on the battlements of hell, and legions of devils fly for the accomplishment of his purposes, and to proselyte to his kingdom, yet Jehovah reigns over them, and has so circumscribed them that they could not enter a herd of swine without Divine permission. Therefore let no man's heart fail him in the mighty contest against principalities, and powers, and spiritual wickedness in hellish places; for "when the enemy shall come in like a flood, the spirit of the lord shall lift up a standard against him;" and through faith in Jesus Christ, the believer can maintain a triumphant ascendancy over him. All his efforts for your destruction, O Christian, when manfully resisted, will brighten your crown of salvation, and return upon his own head to deepen his damnation. An angel, commissioned from the throne of the great king, "having the key of the bottomless pit, and a great chain in his hand," shall lay "hold on the dragon, that old serpent, which is the devil, and Satan," and shall "cast him into the bottomless pit, and shut him up, and set a seal upon him;" and in "the lake of fire and brimstone, where the beast and the false prophet are," he "shall be tormented day and night forever and ever." Then the Divine government over the kingdom of darkness shall be gloriously exemplified, and the whole church shall melodiously sing—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down—and the

kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Fourthly. He reigns in the Kingdom of Grace. He reigns in Zion. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." "The Lord shall reign forever, even thy God, O Zion, unto all generations." Wrapt up in the inspiration of these glorious prophecies, we see, throughout all ages, the prosperity, protection, and triumph of the Church. Jehovah saith unto her, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." He reigns for her protection. No weapon formed against her shall prosper; and every enemy that fights against her shall be confounded. The winds may blow, the rains descend, and the floods come, but, founded on a rock, she shall stand the storm. The Lord Jehovah being that Rock, the

“gates of hell shall not prevail” against her. But he reigns for her final and eternal conquest. Those infidels that prophesied her downfall, and proclaimed her ruin, are now confounded. Their throats, that were as open sepulchres, are dried up; their tongues, which used deceit and uttered blasphemy, have cleaved to their mouths. The trumpet of the gospel, the rage and thunder of ecclesiastical battles, the shouting of the mighty men of war, have driven them from the field. The herculean force of the hydra-headed monster of infidelity is destroyed, and the visionary prospects of Deists are vanished. Christianity rings the death-knell of Deism, and consigns it to hell with the devil and his angels. Eternal despair spreads its raven wings over it, and the demons of damnation shall howl around it. I must now turn my eyes from shades of woe, where devils dwell, to Jehovah’s reign over Paganism and Mahomedanism. These also, that, like infidelity, have led so many into ignorance and wickedness, must fearfully fall. The chariot of salvation shall roll over them, and the glory of the gospel shine in all its effulgence around them. Their long train of bloody rites and superstitious ceremonies shall be abolished, and to the end of time Messiah shall be adored. Enlightened by the glorious tidings of salvation, and converted by the power of the Holy Ghost, the Grand Lama of the Tartars, and his superstitious train of priests, shall renounce the altars of idolatry, and exult in the soul-saving efficacy of the sacrifice of Calvary. The iron car of Paganism shall

cease to roll over the necks of its victims, and the flames of the funeral pile shall give place to the triumphs of pure religion. The wonderful structures and solemn abodes of the ancient objects of idolatrous worship, that have rung for centuries with the sounds of idolatrous adoration, shall echo with the songs of Zion and shouts of salvation. Redeeming love shall roll like a mighty river throughout Pagan, Jewish, and Christian lands, and "righteousness, peace, and joy in the Holy Ghost," shall overflow all nations.

He also gives complete triumph over Death. The scull-throned monarch shall at last resign his ascendancy, and the irresistible mandate of the eternal Jehovah will be heard in his deepest mansions. Jesus said, "I am the resurrection and the life." And now, faithful to his purpose, he appears for our redemption. He stretches out his sceptre and smites the sepulchres. The marble and moss-grown monuments rend asunder; he cries to the silent inhabitants within; his energizing voice echoes along the cold, damp vaults of death, and, lifting up their emancipated heads, the occupants of the tomb start into immortal action. Death shall be "swallowed up in victory." And when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and when "the earth also, and the works that are therein, shall be burned up," then shall the final damnation of the wicked be secured, the redemption of the righteous be accomplished, and sin, death, and hell be eternally vanquished. "Then shall the King

say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And he shall also say unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then Fame's loud trump shall resound, and the orchestra of heaven shall sing—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."

Fifthly. He reigns in the Kingdom of Glory.

He reigns in the heaven of heavens, the glorious home of all the saints. Before Jesus Christ entered on that arena of contest and triumph that exalted him to his Father's right hand, and that gave him a name above every name, he said to his disciples, and through them to all his followers: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In that vast metropolis of the universal realm of the King of glory, there will be beings of a high and heavenly order, beyond all present description, to join with cherubim and seraphim, angels, and thrones, and dominions, and principalities, and powers, and all the

blood-washed millions, to sweep the loud-strung lyre of infinite love along the tide of everlasting ages. There they shall engage in those transporting employments, and act in obedience to those heavenly laws, that shall, from the indwelling fulness of immortal joy, perpetuate their happiness so long as the throne endures; and around which, they shall enjoy endless blessedness, in growing up after the perfections of unoriginated Deity; in which all the society of heaven will engage with unspeakable delight.

But however enchanting the scenery, transporting the employment, and spotlessly pure the innumerable inhabitants, all will be outrivalled by the presence of God himself. He will be our supreme delight, our eternal glory. Immutable rectitude actuating the sovereign and subjects in all their proceedings, will maintain a reciprocity of affection, and continue an uninterrupted state of felicity that nothing can infract. On these principles, the being and happiness of glorified saints will be complete. Having fought the good fight, finished their course, and kept the faith to the end of their probation on earth, they will never fall from their moral steadfastness in heaven. And reaching forward after further manifestations of inexhaustible goodness, our glorified vision shall look along the range of innumerable ages, and see new dispensations of immortal glory opening in endless perspective before us, while "eternal hope," mounting on love's untrammelled pinions, shall bring anticipations of ineffable delight to charm the imagination, and

transport the soul, as it proceeds eternally onward in righteous operation with a never ending administration. And exulting in the unbounded greatness of the Monarch, the transcendent splendors of the throne, and the indescribable blessedness of the subjects, we shall, in ecstasies unspeakable, melodiously sing, and everlastingly proclaim, that "The Lord is a great God, and a great king above all gods."

"Now unto the King eternal, immortal, invisible, the only wise God, be honor, and glory, forever and ever. Amen."

SERMON II.
ON THE
EXISTENCE OF THE DEVIL,
AND THE
ORIGIN OF EVIL.

“He that committeth sin is of the devil; for the devil sinneth from the beginning.”—1 John iii. 8.

THERE is no theological truth more scripturally established than the existence of Satan. He was the serpentine tempter that assailed our first parents in the garden of Eden; and down through a range of patriarchal and Jewish ages, his footsteps were marked with desolation, until, with hellish ingenuity, he tempted the Son of God in the wilderness. In the days of the apostles, his destructive policy was in vigorous operation with the ignorance, idolatry, and wickedness of the heathen nations. And though Christians voluntarily renounced his dark and damning administration, they were, nevertheless, exposed to such imminent danger from his machinations that Paul was led to command the Ephesian saints to put on the whole armor of God, that they might be able to stand against his wiles. Peter, in his first general

epistle to believers in Christ, says: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." And John, who had wonderful visions and revelations concerning the spiritual world, denominated him "the angel of the bottomless pit—the dragon, that old serpent, which is the devil and Satan."

But the text itself is incontrovertible proof, for we are assured, in its heaven-inspired phraseology, that "He that committeth sin is of the devil; for the devil sinneth from the beginning." Here we have not only his positive existence clearly established, but his long duration in wickedness evidently exhibited. Instead, then, of denying his real being, we should rely with unshaken confidence on the teaching of the Bible, the great standard of truth, reason, and righteousness, that sheds its benign effulgence on the world, and loudly calls upon us to resist the infernal chief that is leading myriads to perdition. But notwithstanding this, some have recourse to shallow criticisms, allegories, and personifications, to overthrow his personal existence, and to silence their well-grounded fears of dwelling with him in eternity—as if their unwarrantable and infidel sentiments here could save them from "eternal damnation" hereafter. How deplorably lamentable it is to realize, that while he is leading millions captive at his will, many of them are denying his positive being, and seem to think, that all is well with them, because they are

persuading themselves that there is no devil, no hell, no everlasting punishment; not knowing that in their wilful rebellion against the truth, delusions, black as the mist of eternal death, are falling upon the optics of their understanding through the influence of the devil himself, who, at the head of his infernal hosts, "grins a horrible smile" at the ascendancy he maintains over the devil-denying fraternity. And though the objections of infidels, latitudinarians, and mongrel professors of religion, are various, in denial of the existence of an evil spirit who is at the head of all the principalities and powers of hell, yet these objections may be all summed up in the three following theories. First—That two principles, of good and evil, always existed, and that Satan is only the evil principle personified. Secondly—That fallen human nature is the devil specified in the Sacred Scriptures. And Thirdly—That sinful actions are the devil that the Bible guards us against. Now, as these propositions contain all the devil-denying doctrines that call for serious refutation, they must be brought to the test; and then if they stand not, reason and revelation will sink them to the centre of falsehood, where all erroneous doctrines shall find their own equilibrium. In discoursing on the important points to be managed in this Sermon, I shall, by Divine assistance, refute, in the first place, the three theories that comprise the objections to Satan's existence. Secondly, describe the origin of evil, and the positive existence of Satan, as established by Scripture and reason.

I. REFUTE THE THREE THEORIES IN WHICH THE DEVIL-DENYING DOCTRINES ARE COMPRISED.

1. *The doctrine that two principles, of good and evil, eternally existed, and that the devil is only the evil principle personified, now claims our attention.* The existence of two eternal principles was advocated by Manes. He taught that our souls were made by the good principle, and our bodies by the evil one; and that these "principles were co-eternal and independent, and each was subject to the dominion of a superintendent Being, whose existence was from eternity." If, then, as the first proposition and the doctrine of Manes suppose, that evil eternally existed, it must have dwelt in matter or spirit from all eternity. But we assert that it could not have had an eternal residence in matter, for its nature and qualities prove that it is finite, and could not therefore be eternal. Any thing unoriginated and eternal, must be uncircumscribed; for as nothing could be, prior to what is eternal, to limit its existence, it would necessarily fill all space at the same time. But as the divisibility, mutations, fluctuations, and transmissions of matter prove its limitation, it cannot be philosophically acknowledged as the eternal residence of the principle in question—and we must now rest the whole weight of the argument on evil being eternally inherent in spirit. All spirits are either finite or infinite, and we cannot logically contend that an eternal principle could dwell in a finite spirit from all eternity, as a finite being could not be eternal. We must therefore refer to an infinite

spirit as the author and residence of the principle here implied. But then, in advocating this, we would have, in its application to God, to renounce him as the God of the Bible; for were we to admit an evil principle in him, we might as well discard him altogether. John sayeth: "God is light, and in him is no darkness at all." The absolute perfection of an infinite nature would eternally preclude the possibility of an indwelling principle of evil. When, therefore, the essential holiness of God is admitted, then the only remaining subterfuge is to find a bad eternal being, in whom the evil principle eternally existed, to contrast with the God of heaven, as the author of all good, or to suppose an eternal spirit that possessed both principles. But, that no bad being could exist from eternity, can be easily established; for whatever else such a one could possess, he would be destitute of holiness and goodness, and thus be imperfect in his nature; and as nothing imperfect could be eternal, as being devoid of what would be essential to an unoriginated existence, that could imply no defect or limitation—so all arguments in favor of such an unparalleled monster would be baseless and foolish.

The next and only thing in this proposition to be refuted, is the possibility of an eternal existence possessing both principles of good and evil. And though this, in the former case, has been indirectly shown to be impossible, because of the absolute perfection of an infinite nature, it must, nevertheless, have a distinct explanation, and be totally destroyed by fair

argument. If, then, a being exist in whom the two principles were eternally inherent, we are logically compelled to admit the following: First, that they have no power; or, secondly, that both are equal in power; or thirdly, that one of them is more powerful than the other. Now, the first of these being so manifestly absurd, it cannot be seriously advocated—for that which would be devoid of power, could have no spiritual existence or active principle, nor be the cause of any good or evil in the universe; and instead of calling it an eternal principle, we might rather denominate it an eternal nonentity. And we must pass on to the second supposition, that both principles are equal in power; and when that is admitted, it logically follows that no action could be performed, nor end accomplished, for when equal and opposite power come in contact, there can be no victory, because when each would strive for the mastery both would be unsuccessful.

Leaving these powers on their own equilibrium, we are necessarily led to the third idea, that one of the principles is more powerful than the other. On this ground we maintain that the being in whom these principles would supposedly reside must be free in all his volitions; for as there could be no power foreign from himself but what would be finite, and as no finite power could compel to action him who is infinite, his own will would therefore be the governing principle in his proceedings, and all good or all evil would be the result of his volition, according to the power ex-

erted by the strongest principle. This, then, being established, the strongest power would always prevail, and the effect follow in logical proportion. To deny this, is to affirm that the weaker principle of an intelligent nature could triumphantly oppose and subject the stronger one, when both would be oppositely striving for the mastery, which would be a contradiction, when properly understood, that no logician would seriously advocate. We are now brought to the inevitable conclusion, that he who is supposed to possess the two eternal principles implied in this proposition, could not be the first and eternal cause of all the good or evil in existence. We must, therefore, look to some other source for the principle that originally produced evil, or that is a personified devil, in opposition to the real scriptural view of his positive existence. And any devil-denying caviller that would argue for an eternal principle of evil, as a reason for his denial of the positive existence of the infernal chief, is hereby held up by these arguments to the chastisement of public and logical reprehension, and, in the open face of all his infidel associates, is proven to be an ignoramus, and not capable of philosophical and theological discrimination, except his opposition to the truth arises from intellectual and wilful wickedness, and not from psychological imbecility.

Now the only plausible objection that can be brought against our reasons on any of our positions, in denial of an eternal principle of evil, will perhaps be on the point that, if the strongest principle of an eternally in-

telligent nature would always influence the will in its volitions, then, in application of that doctrine to other intelligences, no sin could ever have been committed, seeing that God created all holy; and, according to that, holiness would have constantly inclined and determined the will of all moral beings, and thus sin could not have existed, if evil had not been eternal. But however formidable this objection may appear at first sight, it is, nevertheless, no obstacle in the way of our argument, which proceeds altogether on the supposition, as the proposition implies, of an infinite intelligence being the author of the two eternal principles, opposite in their nature, and one of which stronger than the other in its existence, and consequently more powerful in its tendency; and there would therefore be, in this respect, a vast difference between a created and an infinite being. A finite spirit, however holy, might act in reference to something foreign from itself, and thereby be inconsistent in its proceedings. It might originate the thought of ascending to some higher rank, or of accomplishing some end that might involve different consequences from those in expectation when the volition was wrongly exercised, and the departure from righteousness first made; and however happy in past allegiance to law, and in loving God, it might, as a probationary intelligence, be allured to sin in hope of obtaining something that would add to its future aggrandizement, and justify, in its own estimation, its present disloyalty; but an infinite being could aspire to no rank above himself, nor rise

at any time against the laws of a superior, and could have no possible inducement to prompt him, under any circumstance, to act contrary to the absolute holiness, or nature of his own existence; so the objection vanishes, and leaves our argument in this, as in all other points, conclusively established in overthrowing the theory of an eternal principle of evil, and in maintaining the real existence of Satan. If there could be an eternal principle of active evil, it would have to exist in an eternal being, for it would be absurd to say that a living active principle could exist without a living existence as its inherent source, and would be unphilosophic and contradictory. And as Jehovah, the God of the Bible, is the only eternal existence, we must discard all others; and as reason and revelation prove that there cannot be two or more eternal beings, we therefore show the entire fallacy of an eternal principle of evil; and must now resolve all that we have here opposed into the latitudinarian roamings of the human imagination, broken loose from sound philosophical and scriptural principles.

2. *The theory that the devil, specified in the Bible, is only the personification of fallen human nature, shall now be examined and refuted.* It is here freely admitted that the name of Satan has sometimes been figuratively applied to others; and that even in the Bible it is proven that, in a personified sense, it was applied to a human being by Christ himself; for he said unto Peter: "Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of

God, but those that be of men." Now, surely, no intelligent man should argue from this against the positive existence of Satan, from whom the figurative application to Peter was made; for there are other passages of the Bible that exhibit the devil, or Satan, as a fallen wicked being, who is opposed to God and human happiness, and which cannot be figuratively and philosophically explained away. In the third chapter of Genesis, Satan, in the form of a serpent, is represented as having tempted Eve to sin before human nature could have been a personified devil, in tempting her to disobey the command of her Maker; and a dreadful curse is there pronounced upon him as the first agent in leading her to transgression; and, therefore, fallen human nature could not have been the devil in that case; for that would imply that Eve's fallen nature, in the form of a serpent, or personified devil, tempted her to fall before she had fallen: which would be a contradiction too monstrous to be advocated by any intelligent man that was not duped by the devil himself.

Another triumphant refutation of the personification of fallen human nature as the only devil specified in the Bible, is found in the fourth chapter of Matthew's Gospel, where it is said that Jesus was "led up of the Spirit into the wilderness to be tempted of the devil." Now if fallen human nature had been the tempter, or devil, on that occasion, it would inevitably follow that Christ was tempted by his own fallen nature, or by the human nature of another. But the absurdity of the

first supposition will easily appear by the testimony of the Bible, which exhibits him as "the brightness" of the Father's "glory," and the "express image of his person," in whom, as "the Holy One of God," there could be no fallen nature by which a devil could be personified as his tempter at any time. Neither could he, according to the second supposition, have been tempted in the wilderness by the human nature of another, for he was led by the Spirit to meet the tempter apart from human society, where the temptations had all their infernal force, but were resisted and endured to the uttermost. Here, then, we have the positive existence of the devil established abstract from, and as being no personification of, fallen human nature; and, therefore, reason and revelation demonstrably prove that Satan himself was the real devil that tempted the Son of God in the wilderness; and it would be an awful perversion of truth to deny the plain statement of the Bible, or to endeavor to destroy its real meaning by sophistical and illogical arguments.

3. *The theory that sinful actions are the only devil that the Bible guards us against, is now to be investigated and overthrown.* Here we can easily hem up all the advocates of this doctrine within the bounds of an impassible dilemma, for there could be no wicked human actions prior to the fall of Adam and Eve to be a devil to seduce them from their allegiance to God, or to form a wicked example for them to follow; for they were the first human pair, and fell from the

Divine image in which they were created before they had any offspring to produce bad actions to tempt them to rebel against their rightful sovereign; and thus the existence of the tempter or devil, prior to human wicked actions and the fall of man, is positively established beyond intelligent contradiction.

But notwithstanding the baseless nature of the theories that I am opposing, some still cling with great tenacity to their metaphorical explanations of Satan, and, lamentable to record, among whom, are found some ministers of the holy sanctuary; and because they cannot deny with any show of truth, that the Bible, in various places, mentions the actual existence of the Prince of darkness under positive names, and as guilty of numerous immoral actions, they often ignorantly, and sometimes ingeniously, endeavor to explain the whole scriptural account of Satan's existence and proceedings as altogether figurative; and thereby involve themselves and superficial thinkers in egregious inconsistencies, in opposition to the true meaning of the Book of God. And because *diabolos*, the Greek word for devil, is used by inspiration to designate a slanderer or false accuser, and *diabolous* for slanderers and false accusers, see 1 Timothy, iii. 11, and Titus ii. 3, cavillers may think that they have gained a complete ascendancy over the doctrine for which I contend, while they should know that the application of the word in the above places, is only to designate those that so closely imitate the example of the old serpent, the great slanderer and accuser. They

should also know that *diabolos* is used in other parts of the Divine oracles in a sense that no sound criticism or fair explanation could apply to a personification of evil principles, fallen human nature, or wicked human actions. It would be perfectly ridiculous for any intelligent man, or minister of the sanctuary, to deny the real positive personality of the devil, because his name has been applied to others in some instances as a figure of speech and not as a personal reality.

On that same principle, a person might deny the positive existence of the angels in heaven, because *aggelos*, the Greek word for angel, has been applied to ministers, or messengers of salvation, as recorded in the Apocryphical account of the seven churches of Asia, where each minister is called an angel; and how absolutely foolish would objectors appear in denying the existence of angelic spirits because of the figurative application of the word angel to pastors of churches, or to Christ himself, as the Angel or Messenger of the Covenant! And strange to tell, "yea, passing strange," by this very mode of figurative application many deny the existence of Satan; and on this false principle, argue themselves farther into the mist of darkness.

On this same ground of interpretation they might go a step farther and deny the positive existence of God himself, because in the Hebrew Bible and Greek Testament the word that is translated spirit, is also applied to wind; see the book of Genesis, prophecy of Isaiah, and the gospel of John. And objectors might

openly declare that Jehovah, the Great Spirit, is only a personification of wind. And by this metaphorical metamorphosis and wonderful logic the whole devil-denying fraternity might believe themselves to be but sheep or goats, because Christ, speaking of the day of judgment, declared that he will "set the sheep on his right hand, but the goats on the left;" and according to their mode of interpretation, they might demonstrably prove that the Son of God will come in the clouds of heaven with power and great glory to judge four-footed beasts. And is this the ultimatum to which the devil-denying doctrine of infidels, Hicksites, and modern Universalists leads us? Alas! when the true Biblical bounds of Divine inspiration are passed, who can tell to what foolish extremes, even professed theologians may run, in supporting their latitudinarian opinions, on which the true genius of Christianity frowns unutterable things in favor of truth and righteousness.

In the book of Job, Satan is proven to be a positive and not a figurative existence. "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth

God and escheweth evil?" Now we know no rule of criticism, figure of speech, or personification of things which would reasonably, or even plausibly prove that Jehovah was then talking to human actions, and that they were conversing with him, or that they brought fire from heaven to destroy Job's property, and accomplished all those other exploits specified in the inspired history of those transactions. And notwithstanding all this account of the devil's existence, and proceedings given by the inspiration of God, purblind professors, semi-infidels, and personifying Universalists, would make the whole a mere allegory, without any solid basis on which the revealed account, could rest.

In the epistle of Jude, we are informed that "Michael, the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." Here we may plainly see that this dispute could not have been between Michael and human actions, or human beings, for the Lord buried Moses in a valley in the land of Moab, and no man knew where he was laid; so none could contend about his body. And it would be extremely foolish for infidels, or Universalists, to assert that Michael, Moses, and the devil were all personifications of evil principles or evil actions. Come now, ye infidel controversialists, and mongrel professors of Bible religion, and exert your personifying energies in exploration of this wonderful doctrine that eventuates in such a

metaphorical farce, dishonorable to God, and disgraceful to any theological intellect that would advocate any system that contains such a heterogeneous mass of blind and unphilosophical materials, and over which the devil himself might expatiate with hellish satisfaction while you are deliberately opposing the truth that God himself has inspired.

But a final refutation of the theory of wicked human actions being the personified devil of the Bible, is found in the twentieth chapter of the Revelation of Jesus Christ by St. John, where it is declared that the devil who deceived the nations "was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." The devil here specified cannot be personified actions or human beings; for these beings, as the last verse showeth, who were not written in the book of life, were cast in with the beast, the devil, and the false prophet. Neither could they be personified human actions; for as they are incapable of suffering, they cannot, by any construction of language, figure of speech, or personification of things, be made the subjects of torture, torment, and damnation. We may therefore clearly see, that when the objector's devil is weighed in the balance of truth, it is found wanting, and is proven to be the mere offspring of a fanciful and foolish imagination, which might be as reasonably employed in contradicting the existence of the angels in heaven, as in denying the actual being of the Apollyon of hell, who is so openly and fear-

fully exhibited in the Bible in opposition to God and righteousness. On these incontestable principles we now find, when the three propositions of the devil-denying doctrine are strictly investigated, that they are obviously deficient, foolishly absurd, and demonstrably false, and reflect great dispraise on the intelligence of those who believe them, or on their hypocrisy for advocating them if they do not believe them. All such are now reduced to the necessity of renouncing them forever, or of giving up all serious and honest expectations of supporting them by any argument that Scripture and reason would logically justify. Wilful perversions of the Book of God, and denying its essential truths, amount to nearly the same, in proportionate degree, as discarding it altogether as deists do. And if purblind professors of religion, in their semi-infidel views, and heterodox theologians, in denying or explaining erroneously some of the most important doctrines of the Bible, would only take another step, and openly deny its inspiration, then, instead of meeting them as Universalists, Swedenborgians, and Hicksite Quakers, we would confront them as actual infidels, to the full amount of their infidelity.

Having proven that a principle of evil could not have eternally existed, in either matter or spirit, we leave the votaries of this fine-spun theory to the deplorable necessity and actual mortification of seeing their fabrication pass away in the darkness of metaphysical mist. We have also met and refuted the propositions, that fallen human nature and wicked

human actions are the only devil actually exhibited in the sacred oracles, and knowing no other devil-denying theories to confute, shall now give a true description of the origin of evil, and the real existence of Satan, in contrast with the three theories on which we have so amply animadverted.

II. EXPLAIN THE ORIGIN OF EVIL, AND EXHIBIT THE REAL EXISTENCE OF SATAN, AS ESTABLISHED BY REASON AND REVELATION. If, then, as we have shown, there could be no eternal principle of evil, and as Jehovah, the God of the Bible, is the only unoriginated existence, and therefore boundlessly holy in all his perfections, it demonstrably follows that the author of evil must have been finite. And as mere matter of itself could not originate and commit sin, the first transgressor must have been an intelligent being, and, like all other intelligences, was once perfectly holy; for the Creator, who is infinitely pure, could communicate no imperfection to others. It is also obvious that the first transgressor, as an accountable being, had a law to keep, and in obedience to which his safety and happiness would be eternally perpetuated; but, by a wrong exercise of volition, moral evil was introduced, and through the violation of law, holy beings became contaminated. St. Peter declares that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." This passage fully establishes the fallen state of some angelic

beings, who were once righteous subjects of God's moral government.

St. Jude affirms the same doctrine in saying: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." St. John says "sin is the transgression of the law." And the apostle Paul declares "where no law is, there is no transgression." Here, then, it is absolutely proven that sin is a violation of law, and therefore the angels that sinned were subjects of law, and accountable to God; and had power to obey or disobey the law, or they could not have been responsible for their proceedings, nor be proper subjects of moral law, or of rewards and punishments, which in free agents would imply the righteousness or unrighteousness of their own voluntary acts, in relation to the moral standard of accountability by which they could be properly judged.

God, on principles of wise and benevolent legislation, could not bring rational beings into existence, and in harmony with holiness and justice, exert his omnipotence in prompting them to rebellion against himself, as the great Lawgiver. For that would place his proceedings in contradictory opposition, and thereby give an awful exhibition of inconsistency in first forming them holy and happy, and afterward forcing or leading them into sin, that he might damn them, ultimately, in hell. Such contradictions never have tarnished, and never could tarnish, the unblemished

character of the Lord Jehovah. Moral evil was produced without any propelling influence from the great Creator, and actually consisted in the wilful violation of moral law, that the transgressor had power to keep, as an intelligent subject of the King eternal. Now this view of original transgression, as the origin of evil, fairly exculpates Jehovah from all participation in the introduction of evil into his realm; and, therefore, no man can trace it up to any degree or necessitating foreknowledge of God. For as all his laws are holy, just, and good, he never could have designed or decreed that angels or other pure spirits should violate the laws which are a transcript of his own eternal nature, that were given as the rule of action to bind allegiance to himself, as the Prototype of all righteousness. The law, which is Divine in its Author, unchangeable in its nature, reasonable in its requirements, and everlasting in its obligations, must stand forth before all worlds as incontestable evidence that no unholiness in design, decree, or effect, can be charged on the supreme Ruler, notwithstanding his unlimited foreknowledge of all things on the tide of time and roll of eternity. For an attribute that remains infinitely holy in its existence can never be the author of sin in its exercise, either to a limited or unlimited extent. To deny this, or to make God's foreknowledge, in any sense, the cause of sin, would unphilosophically suppose that sin, in decree or effect, could arise from perfect holiness as the absolute and infinite cause, which would be a fallacy too obvious

for any logical theologian to advocate. And as foreknowledge can have no propelling influence on sinful actions that must wholly depend on free agents for their existence, they would be actually the same if God had been previously ignorant of them ; and therefore Divine knowledge could not, in any respect, be made accountable for moral evil ; for omniscience, acting in harmony with all the other attributes, can never be the cause of the violation of any law that has for its foundation the existence of God himself. We therefore maintain that the origin of evil cannot be ascribed to any predestinating cause found in the exercise of omniscience, but consisted in the transgression of a Divine law, by a finite accountable intelligence, that was able to stand as a moral agent, but had power to fall by sinning against its rightful Sovereign. But here an objector might ask why God made intelligent beings capable of sinning against himself, by subjecting them to the fulfilment of moral law, and the violation of which would involve them in misery. We answer, that this would be the same as to ask why he gave them a rational existence, for on no other ground, but in relation to law and righteousness, could he create intelligent spirits proper subjects of moral government. And to suppose that spiritual beings should be under no moral regulations, would be to place them on a level with mere matter, that could not of itself be subject to moral administration, but have to be actuated by coercion. We may now see that the real import of that question would

be to constrict the Godhead to eternal solitude, without any intelligent spirits to govern, or to the creation of matter only, which could have no intelligence to worship and love the Creator. And though, in tracing moral evil to its original source, we have no information on the real nature of angelic probation, we nevertheless have it clearly revealed that "the angels that sinned God cast down to hell," which plainly proves that they were under moral law, and sinned against their own everlasting interests by disobedience to the mandates of the Lord Jehovah.

We have now arrived at the point of convergence where all the rays of light shed on this mysterious subject centre; and where the intelligent reader may plainly see, that the first unhallowed thought originated by the understanding, and put in actual operation by the will of an accountable being in transgression of moral law produced sin, and sin made its author a devil. Here, now, is the true unsophisticated exhibition of the origin of evil; and all metaphorical descriptions, figurative representations, and personified personalities, designed to overthrow a belief in the positive immaterial existence of Satan, ought to be renounced as unworthy of the enlightened intellect of a traveller to eternity, and the truth under all circumstances be openly acknowledged. Truth is the offspring of God, and in its relation to salvation, leads to true happiness on earth, and to crowns and thrones of glory in heaven. But falsehood is the offspring of the devil, and tends to misery here, and,

in some of its phases, to "eternal damnation" hereafter. And though there are degrees in error, and some false doctrines have not the same amount of deleterious influence on the minds and morals of their votaries that others have, we nevertheless, consider the ungodly in an awful situation, who laugh at the idea of Satan's existence while he is leading them on to eternal ruin. The Bible says, "Resist the devil, and he will flee from you;" but how can those religiously resist him, who do not believe in his positive existence, or deny it in compliance with the views of infidels, and make money by preaching, printing, and spreading heresy against the truth of God.

The Holy Scriptures, though sparing in their information concerning the spiritual world, and reserving to infinite wisdom a vast amount of important truth to be revealed in eternity, make known many infernal spirits, and over all of whom Satan seems to be, or actually is, enthroned chief. And whether his infernal superiority arose from his being of a higher degree of intellectual greatness than the rest, or whether he was the first transgressor, and claimed it as his right to reign over the lower orders of devils, or practicing on the example of others that were prior to himself in wickedness, he performed such infernal exploits as made him in the estimation of all his associates the most adequate to rule the combined principalities and powers of hell, is not fully revealed. Neither is it necessary, for the success of a battle does not always depend on the entire knowledge of every

transaction in the past history of the foe. And though, in this life, we must remain ignorant of many things concerning the devil and his angels, we nevertheless maintain, that while we are manfully resisting him as the infernal chief, we are then successfully standing against all the hosts of darkness. For as the Holy Spirit is actively engaged in perpetuating righteousness, and as all good can be traced to the unoriginated Jehovah, so the devil may be identified with all kinds of wickedness, as the hellish source of all the unrighteousness on earth. And though, like the infinite Spirit, he cannot fill all space at the same time, yet he can exert an influence in all parts of this globe, and by his human and infernal agents, and all the facilities within the range of his dominion, can easily act as the prince of darkness or king of hell in all things contrary to righteousness and true holiness ; and therefore lead on the sons and daughters of vanity and wickedness captive at his will, while they are Divinely commanded to serve him, who "was manifested that he might destroy the works of the devil." Instead, then, of ignorantly or wickedly denying Satan's existence, or being influenced sinfully by his machinations, we should listen to the voice of the apostle Paul, who sayeth : "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and

having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Here Jehovah has not only exhibited the infernal hosts against whom we are to contend, but has plainly assured us that by the whole armor of righteousness we may triumphantly overcome them all.

The devil, in the language of the text, has been a sinner from the beginning; and who can now date that commencement, or fully paraphrase on the dark and daring deeds of wickedness with which he stands charged since he became a renegade from God and righteousness. And think, O think! of the horrid abominations that he has prompted millions to commit since the fall of Adam; and of the bloody and superstitious rites of idolatry over which he has presided for a series of centuries; and then reflect, that all the wickedness with which he is connected in the history of our race, may be but a small part of his ways, and might, perhaps, make but a few pages in the chronicles of his whole proceedings. Could we explore those ages of ages that rolled their ample round before this world was created, we might then unfold the extent of his rebellion, and trace him in his ways and works of wickedness. But we are not permitted to unroll the volume of eternity, and to take our stand on the determinate point of duration

when sin was first committed; for on this the Bible is silent. Neither can we incontrovertibly demonstrate the place where the Divine law was first transgressed; for though the sacred oracles lead us back to the fall of angels, as they are so strictly connected with the history of our world, yet who can tell what transpired in eternity prior to their downfall, or whether they were the first intelligences that wandered from the path of rectitude? All baseless opinions and curious speculations on the time when, and the place where, the law was first violated, would be no strength to the objection against Satan's existence, nor difficulty in the way of our argument; for before the entrance of sin, all places in Jehovah's dominions were holy, and all probationary intelligences were capable of transgression. We have now maintained by arguments that no opponent will ever be able to overthrow, that moral evil can be traced to a violation of law; and that there positively exists a fallen spirit scripturally denominated the "devil and Satan;" and shall, therefore, with the utmost confidence in the truth of our position, leave the result to the blessing of God and the careful perusal of attentive readers.

SERMON III.

REDEMPTION AND SALVATION.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John iii. 16.

THE great scheme of gospel salvation brings every minister of the sanctuary under obligations to contribute, in all possible ways, his proportionate part of effort to the glory of God, and the welfare of man. On these principles, I shall, by Divine assistance, furnish the following Sermon on the unparalleled love of God to a lost and ruined world—in which the dignity of the moral law, the harmony of the Divine attributes, and the unchangeable principles of good government, will be maintained, in the salvation of true believers, through the sacrifice of Calvary, in opposition to those unwarrantable views that some have proclaimed, and from which the votaries of error can only be reasonably extricated by a proper understanding of those heaven-inspired doctrines that exhibit the true character of God’s boundless goodness in saving penitent sinners, according to the same justice which must be in operation with the final over-

throw of all who reject the covenant of mercy, and choose death, in the error of their ways. And notwithstanding the publication of many false doctrines from the pulpit and the press, some good and learned theologians seem unwilling to launch forth into a fearless and argumentative explanation of the present and eternal bearings of redemption on Jehovah's administration, in making salvation possible to all mankind, and eternally sure to all who comply with the requirements of the gospel, in everlastingly obviating the penalty of violated law, which must fearfully fall on all who die in their sins. And while such expositors content themselves with mere assertions and flaming declamations, rather than logical arguments, infidels are prone to suppose, that while the Bible is loud in eloquent and sweeping assertions, it is nevertheless deficient in sound logic. But instead of Jehovah wishing to regulate the proceedings of his followers by any blind fatality, superstitious zeal, or unreasonable requirements, he invites them to the temple where reason enforces her logical decisions, and sayeth, "Come, and let us reason together." The apostle Paul, the great champion that raised his head on the battlements of Zion, laid the great stress of his mission on the argumentative process of truth, and the power of the Holy Ghost, and made the fallacious arguments of his opponents pass away like clouds before the morning sun. Now, while the church is basking in the outbeaming splendors of gospel Christianity, ministers may easily descend into the profundities

of truth, righteousness, and reason, and explain those glorious doctrines, that have God for their author, and the glories of eternity for their ultimatum. Therefore, in discoursing on the text now before us, we shall, in the first place, exhibit the moral state of the world prior to and at the coming of Christ; secondly, that for this whole world, in rebellion against its rightful sovereign, God gave his only begotten Son; and thirdly, that this wide and wondrous display of everlasting love was made, that "whosoever believeth in him should not perish, but have everlasting life."

I. THE MORAL STATE OF THE WORLD PRIOR TO AND AT THE COMING OF CHRIST FOR SALVATION.

1. *It was a fallen world.* The mission of the Son of God to save the world, proves its fallen state. For if all mankind had continued in their pristine purity, no propitiation would have been essential to a perpetuation of their blessedness. But, through the tempting power of Satan, and a wrong exercise of human agency, Adam and Eve fell from their moral standing, and involved themselves and all mankind in the ruins of a fallen nature. They also forfeited all the blessings of Paradise, and were driven from the arbors of Eden, with the doleful tidings of death sounding in their ears; for God said unto Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for thy sake; in sorrow shalt thou eat

of it all the days of thy life." Our first parents being so deeply fallen, all mankind must be fallen also, and he who admits the Scripture testimony of the fall of Adam and Eve, and denies the fallen state of all mankind, denies the inevitable connection between cause and effect, and evinces unwarrantable ignorance of the philosophy of our existence, and the true meaning of the Divine oracles, which incontestably establish the deplorably impure state of unregenerate nature.

2. *It was a wicked world.* Wickedness was awfully evinced at an early age of the world in the conduct of Cain, who, with horrid barbarity, slew his brother Abel, who had obtained righteousness through faith in the coming Messiah; and Jehovah outwardly testified to his faithfulness in offering on the sacrificial altar an acceptable sacrifice. And as the earth became more populated, sin still increased, in all manner of abominations, until "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man, whom I have created, from the face of the earth. But Noah found grace in the eyes of the Lord. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood," and the rest were swept down by the foaming billows, and sank like lead in the mighty waters. Here it might have been supposed, that as the rebellious were cut off, and only the few favorites of heaven were preserved, that iniquity would have

been arrested and outwardly destroyed; but still, the inward evil nature spread its devastating influence, until fire and brimstone were rained on the land of Sodom and Gomorrah for their awful abominations, and the smoke of the country ascended toward heaven.

The whole history of the world proves that wickedness was not confined to any special nation, kindred, tongue, or people, for all had sinned and come short of the glory of God. Paul declares, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." Here the pen of inspiration gives an awful account of the universal wickedness of Jews and Gentiles in the idolatrous ages of the world. Ungodliness, in those days of moral darkness, was not confined to the illiterate masses of mankind, upon whom the arts and sciences had never lavished their favors; for Egypt, the mistress of the nations, to which some of the greatest philosophers repaired to finish their education and to give a greater importance to their literary standing, amidst all the pomp and pride of her acquirements, evinced the greatness of her wickedness, and the superstitious nature of her

idolatrous worship. Even in Pharaoh's court, where "Moses was learned in all the wisdom of Egypt," the worship of the true God was totally neglected, and false gods were adored. Surely, the royal court, and the great statesmen and philosophers, ought to have known that four-footed beasts, winged songsters, mighty forests, romantic landscapes, dew-decked lawns, blooming flowers, meandering streams, wide-spreading rivers, roaring oceans, twinkling stars, flaming orbs, and dead heroes, were not proper objects of worship. But, alas, moral darkness had covered, to an awful extent, the whole Egyptian kingdom.

Persia, too, famed for elegance and flushed with wealth, was so sunk in ignorance, as to worship two supreme gods, one as the author of evil, and the other as the author of good. Thus were opposite principles and fanciful beings substituted for the eternal Jehovah. And who has not heard of the glory of Greece and Rome, whose national, martial, and philosophic fame, has floated down the tide of centuries? Yes, a glory that blazed on the ensigns of majesty and the thrones of state! Not like a meteor that darts a transient glare of magnificence across the azure canopy and then dies on the vision; but a glory to which Cicero and Demosthenes owe the immortality of their eloquence, and in the effulgence of which great Homer soared and sung in the transcendent height of his poetic strain, which still sublimely sounds from the Temple of the Muses.

And yet, in the broadest blaze of Grecian and Roman splendor, wickedness was not only tolerated, but in some instances was established by law. Many of the orators, statesmen, and philosophers were paragons of pride and monuments of iniquity. Their augurs and oracles, soothsayers and astrologers, priests and sacrifices, gods and goddesses, were all proofs of moral desolation, and fully established the Scripture declaration, "that the world by wisdom knew not God." But were not the Israelites, God's peculiar people, exceptions to this wide spread ruin? No! For Paul proves that both Jews and Gentiles were all under sin: "For all have sinned and come short of the glory of God."

Though, through Divine grace, there were some honorable exceptions to the sweeping generality of Jewish and heathen wickedness, the testimony of the sacred writers was infallibly true, that the whole world was fallen from the image and favor of God. And notwithstanding the national and ecclesiastical privileges that the Jews enjoyed, and the blessings promised, they were, nevertheless, a rebellious and gainsaying people. They dug down consecrated altars, slew inspired prophets, violated moral laws, profaned holy Sabbaths, withheld tithes, and in some instances, worshipped false gods and sacrificed to devils; and to crown the climax of all their wickedness, they rejected and crucified the Son of God, crying, "his blood be on us, and on our children."

3. *It was a helpless world.* Not only helpless in

consequence of its deplorably fallen and sinful condition, but because the law of God afforded no pardon for its past violation, nor power for its future fulfilment. No effort of fallen man could have satisfied its outraged dignity, or obviated its awful penalty. Here every mouth was stopped, and the whole world stood guilty before God. None was found adequate to redeem his brother, or to offer at the shrine of salvation a sacrifice for his own soul. "Wherewith" sayeth a prophet, "shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Nay, verily, these would all be insufficient; rivers of oil, and seas of blood would flow in vain, and could be no atonement for sin, and would never purchase pardoning and purifying grace for a fallen, helpless, wicked world; therefore the only help was found in God's eternal love to lost and ruined sinners, through Christ Jesus, who gave himself a ransom for all.

II. FOR THIS WHOLE WORLD, IN REBELLION AGAINST ITS RIGHTFUL SOVEREIGN, GOD GAVE HIS ONLY BEGOTTEN SON.

The coming of Messiah to our world, was a doctrine on which prophets and seers dwelt with delight. The patriarchs and Jews, to whom Jehovah specially revealed

himself, earnestly looked for a deliverer. His coming was foretold by vision and prophecy. Abraham saw his day and rejoiced in its coming glory. Jacob, approaching the waves of death's Jordan, spake of the heavenly Shiloh. Moses, the great lawgiver of Israel, exclaimed to the hosts that had escaped from Egyptian bondage: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Isaiah, almost basking in the beams of gospel sunshine, cried out: "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Zechariah, verging still nearer to his coming, said in ecstasies of joy: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee: he is just, and having salvation." Yea, all the prophets looked with joyful expectation until his star was seen in the East, and the angel of the Lord announced him to the astonished shepherds, saying, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." In these and other passages of sacred Scripture, we have Messiah's prophetic

and actual advent to our world, and we can, therefore, triumphantly proclaim, in the language of the text, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We now, with unflinching firmness, take our stand on the declaration of Paul, that: "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, belived on in the world, received up into glory."

There has been considerable controversy in the Christian world, concerning what has been denominated "the eternal filiation of the son of God;" and it is not my present design, according to the limited space I have here to occupy, to contribute too largely to that controverted subject. But as Jehovah Jesus occupies such a gloriously conspicuous place in the sacred oracles, as Redeemer, King, and Saviour, it is strictly proper to have, as far as possible, in all respects, correct views of him; and as the Bible is the great repository of heaven-inspired theology, and as reason, under the influence of the Holy Ghost, is the expositor of its contents, it is our duty to bring all our theories to these long established standards. Though there is a mysteriousness surrounding eternal Deity that we cannot fully penetrate, we are, nevertheless, not required to believe any thing concerning the nature, existence, and works of God contrary to reason. And while a divinely inspired doctrine may, in its utmost extent, be above our

comprehension, we are religiously bound to believe nothing concerning it that would contradict reason. On these principles, we can as logically proceed in the kingdom of grace, as in the kingdom of nature, and hold up error to the chastisement of public condemnation, and bid truth shine forth in all its brilliancy. And though some of the greatest theologians have held different views of the Sonship of Christ, among whom were John Wesley and Adam Clarke; yet, while they all held to the essential doctrine of God manifested in human nature for the redemption of a lost and ruined world, they were considered sufficiently orthodox for all the purposes of present and eternal salvation. In corroborating the propriety of such an orthodox latitude, I shall, therefore, be considered safe from the imputation of heresy, while I shall demonstrably prove the Unity and Trinity of Jehovah's existence in opposition to separation of essence, or eternal filiation of Sonship; and with these preliminary remarks enter on the argument and distinctly state, that there is no reasonable or proper sense in which an eternal nature could be generated. For though it is cheerfully admitted, and physiologically believed, that a son partakes of the nature of his father, there is no positive rule of logical reasoning that would make a son equal in the duration of his personality to his father; and this is an impassable barrier in the way of those who believe in "the eternal Sonship of Christ." For whatever may be said or published, we can philosophically maintain

that a Son produced from the infinite essence, would exclude the eternity of his personality, because of the eternal priority of the Father, and also imply a change in the mode of the unoriginated existence which could never reasonable or Scripturally apply to the unchangeable Jehovah, who is "the same, yesterday, to-day, and forever." And as the generating act by which, it is said, the Son was produced from the infinite essence, was eternal, and as nothing could eternally exist but God, that would suppose that the generating act passed upon the Divine existence, and from that, a Personality was produced, which, in the mode of the eternal existence, had no former actuality in the order of duration, and to which the Father, on that principle, must be considered the eternal priority, and would therefore destroy the unoriginated sameness in the mode of the infinite existence, and the eternity of one of the Persons of infinite Godhead. For the idea of generating a person that always existed, would be a contradiction; for if he always existed, as an eternal person, how could he be generated? Therefore, the adoption of the eternal Sonship of Christ confounds all logical reasoning, and makes the doctrine of an eternal Person, "by eternal filiation," an ostensible absurdity.

But it may be asserted that with Omnipotence all things are possible, and that Jehovah could from the infinite essence have produced a Son equal to himself, without that production involving any absurdity in the estimation of him, whose ways are beyond all

comprehension, and whose wonderful works can only be fully known by himself, whose capacity is unbounded. Now this assertion can be easily confronted by the positive assurance that Omnipotence could never be exerted in performing contradictions, and it would be an absolute contradiction to affirm that Jehovah could produce from his own essence a Personality having all or a part of his essence, and still be individually and indivisibly the same himself. And this will be further evident when I shall exhibit, in a threefold manner, the import of the hypothesis against which I am here contending, and plainly show that on the principles of such an eternal production as opponents hold, the Son must have all, or part, or none of the Divine essence. And as no art, mystery, or sophistry can exempt those of an opposite doctrine from admitting one or all of these views, therefore, by a fair explanation, the whole truth, in favor of my theory, may be ascertained. First, then: if on the principle of Christ's eternal Sonship he have all the essence, then we are brought to the absolute inconsistency that the entire Divine nature was generated, and that in that generation, Jehovah was both Father and Son, and as Father he gave the entire essence to the Son; and at the same time, to be the infinite God, had to retain it all himself, both of which could not be possibly true. But secondly, if the Son have but a part of the infinite essence, then a separation of the indivisible essence was the consequence of the eternal generation, and each could have but a division of eternal Godhead,

which would suppose that the indivisible Jehovah was divisible, and would therefore be an argument that the true philosophy of his spiritual existence would annihilate. Any intelligent theologian, however superficial in argument, might easily admit that the immateriality of the infinite Spirit forbids a belief in the possibility of a separation of the Divine essence, and therefore, on the ground of eternal generation, the Son must have all or none of the unoriginated essence; and if he have all, then the Father can have none, except we absurdly believe that both can have all at the same time. Thirdly, if he have none of the Divine essence, and the generation is eternal, then we make him finite in his nature, and eternal in his Personality, which would be an impossibility; for what consistent ideas could we have of a finite nature existing in Personality from eternity; or of a being that, according to this supposition, would seem both finite and infinite; or might be as reasonably supposed neither finite nor infinite? for he who would be produced by eternal generation could not be absolutely finite, and he who had none of the Divine essence could not be infinite. We now find that an explanation of these three theories of the eternal Sonship of the Divine nature of Christ involve the votaries of that unreasonable doctrine in a theological dilemma, from whence they cannot be extricated but by a renunciation of their untenable theory, and by the adoption of those views that are consistent with reason and revelation.

But if, to avoid the absurdity of eternal generation,

eternally communicated be substituted, the grossness of the language will be greatly modified, but the absurdity will still remain. For to whom or to what could Jehovah make a communication of himself prior to creation, when nothing but eternal Divinity existed? If to himself, then the eternal Sonship would rest on the mere act by which Jehovah communicated himself to himself, which indeed would be a very strange hypothesis on which to establish a theological doctrine. But if the communication was made foreign from himself, then it must have been made to nothing, for he alone inhabited eternity; so in whatsoever light the eternal Sonship is viewed, or in whatever sense it is advocated, it will not stand the test of logical discrimination. For if it imply no change in the nature and mode of the Divine existence, Jehovah is the same without it, and its advocacy is therefore extraneous; but if it do imply a change in either, then Jehovah, on that changeful principle, cannot be the God of the Bible; which, when fully understood, and fairly explained, will never prove that God in nature or Personality can be an eternal Son. Our theory and arguments therefore leave Jehovah in the unoriginated and eternal sameness of his inseparable identity as God over all and blessed forever more.

And, now, the last and only ground on which with any show of plausibility the eternal Sonship can be advocated, is, that by an eternal efflux, the Son proceeded from the Father as light from the solar orb, or as a stream from its fountain. But however plausible

this might seem at first sight, it nevertheless destroys the eternal duration of the Son's Personality, by the priority of a cause from whence he is supposed to flow. And though if such an efflux existed it would be the same in nature as the source from whence it flowed, it could not be the same in the duration of Personality as the prior cause of its existence in a personal sense; and in application to an eternal Son, would evidently imply, as a being eternally produced, the divisibility of the infinite essence, that cannot stand the test of Scriptural and logical inspection, and is therefore an unscriptural phantom of the imagination. And as all illustrations and figures of speech taken from material things must, in their own nature, be perfectly superfluous in establishing the eternal filiation of the Son of God, we can philosophically assert, that whatever causes may operate or effects follow, none of them can show the possibility of an infinitely immaterial Son, proceeding or flowing from the inseparable essence of God the Father. And this last refuge, as all the other baseless theories that I have refuted, must be given up as entirely untenable, and obviously insufficient to establish the eternal Sonship of God's Messiah; and we must come to the generation or creation of his human nature by that miraculous process recorded in the Gospel of Luke, in connection with eternal Divinity, as "God manifest in the flesh." This twofold union of Godhead and manhood sufficiently maintains the God-begotten nature of his humanity, and exalts, in all the purposes and plans of redemption and salva-

tion, the eternal Godhead, without having recourse to the doctrine of the eternal Sonship, which I have proven by fair arguments to be an unreasonable and false theory. And we therefore unanswerably maintain that all comprised in Father, Son, and Holy Ghost, can be resolved into an infinite and indivisible Unity, acting in the capacity of an indescribable Trinity. Therefore, God as the Father, God as the Son, and God as the Holy Ghost, performs all his purposes in creation, redemption, salvation, and endless glorification, in accordance with the eternal indivisibility of his unchangeable identity. On these inspired principles, we shall now proceed to speak of the glorious ends accomplished by the coming of the only begotten Son.

1. *He came to magnify the Law, and to make it honorable.* The all-wise God looked along the range of everlasting ages and beheld all the bearings of sin on his administration, and saw that Messiah was the only proper person to accomplish our redemption; and in the counsels of infinite wisdom, chose the best time for his incarnation. His way had to be prepared by vision and prophecy; and in firm reliance on the promise of his coming, the church waited with earnest expectation for his appearance. The Roman empire, that had pushed her conquests to the ends of the earth, became satisfied, and sheathed the sword. The surrounding nations bowed to her authority, and Peace spread her olive branch over Rome's victorious armies. Amid this tranquillity from the clangor of war and

clash of arms, Jehovah could then say to Zion: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And suddenly there appeared a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And when his parents brought him to the temple, to fulfil all things according to the law of Moses, Simeon, to whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, took him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." He came as a "light to the Gentiles, and for salvation to the ends of the earth." And as a part of the great work that he voluntarily engaged to perform, he had to magnify the law, and make it honorable, by fulfilling its requirements. This was not only necessary as an example for our lives, but as a spotless sacrifice for our sins. If he had violated the law in any instance, and to any extent, its authority would have been outraged, and the whole sacrificial system for salvation would have been ruined. But to its letter and spirit he fully conformed in all his proceedings. He knew no sin, "neither was guile found in his mouth." Judas Iscariot, who sold him to the chief priests for thirty pieces of silver, repented of his wickedness, and cast down the money in the temple, say-

ing, "I have betrayed the innocent blood." Pilate, the governor, before whom he was arraigned, "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person." Even an infernal spirit, awed by the majesty of his character, and his immaculate purity, exclaimed, "Thou art the Holy One of God." And Jehovah, the Father, in an audible voice from heaven, said, "This is my beloved Son, in whom I am well pleased." But his obedience to law, so necessary to his atonement as our Redeemer, has been erroneously substituted, by many, for their obedience to the moral law; and, by a supposed imputation, many have fancied that all their legal deformities were covered, and their salvation absolutely secured, by his abstract righteousness, without its application in our experimental righteousness and personal holiness. But, in direct opposition to this unscriptural view, we maintain, that instead of the covenant of grace in Christ Jesus implying a righteousness in Christ that supersedes our experimental and practical righteousness, gospel salvation is designed to bring us up to law and righteousness, by a change of our moral nature, and the indwelling power of the Holy Ghost; and Paul says, "Sin shall not have dominion over you: for ye are not under the law, but under grace;" and therefore grace was to enable believers in Christ Jesus to maintain a triumphant ascendancy over sin. Christ himself, who knew the design, extent, and soul-saving application of his own meritorious righteousness, strictly enjoined

the fulfilment of the law, as a rule of moral action, where he said, "If thou wilt enter into life, keep the commandments." And this is the practical test by which he wishes us to judge his followers, for he says, "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The apostle Paul, who defended the priesthood and atonement of Christ against all opposition, never understood that either his obedience or sufferings superseded the necessity of our experimental and practical holiness. For he said to Titus, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." And to the Romans he propounded the question, "Do we then make void the law through faith?" and then exclaimed: "God forbid; yea, we establish the law." And St. John crowns the climax of all our moral obligations in this world by declaring, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Here, then, we are confidently assured, that whatever may be the import of the holiness of Christ's life, or the sacrifice of his death, we can only be prepared for glory, honor, and immortality at God's right hand in heaven, through the exercise of faith in his atonement, bringing Divine grace to purify our fallen nature, and to enable us to act up to law and righteousness, as obedient subjects of God's moral

government. Having sufficiently refuted the fallacy of unscripturally relying on Christ's obedience to the law as a substitute for our righteousness, we shall also expose the erroneousness of those who affirm that he fulfilled the law for himself.

There is a vast difference between Christ's obedience to the law, as our Redeemer, for the accomplishment of present and eternal salvation, and fulfilling it for himself, as a probationer or accountable being; and we should wisely discriminate between what would make him a mere subject of the Divine administration, and that which actually distinguishes him as our Ruler and meritorious Saviour. There is no sense in which it can be fairly maintained that he kept the law merely for himself, for that would bring down the legal proceedings of our great Master to the level of human agents for whom he was acting in all his soul-saving offices. For though, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," we must not suppose that this, or any other passage of Scripture, proves that in any abstract sense he acted for himself. Even this text, which is the strongest one that an opponent could bring in opposition to my argument, absolutely shows that he was not acting, in any legal sense, for himself, but that we might receive the adoption of sons. His mission to this world was for us; his fulfilment of the law, and death on the cross, were sacrificial for

our salvation. And though, from the innate purity of his immaculate nature, he fulfilled all righteousness, if it had not been for our redemption, God would not have been manifested in human nature. His incarnation, life, death, resurrection, ascension, and intercession, were all meritorious in our salvation. And if it be admitted that his incarnation and death were essential to the atonement, then, on what principle can it be asserted that the interval between the manger and the cross was filled up in acts of obedience for himself and not for us? He had a special work to perform in his errand to our world; and his proceedings were not to be subjected to human contingencies, like a probationary intelligence. He foresaw the whole work that he had to do as our Redeemer and Saviour; and nothing, in time or eternity, could make him in the least deviate from what he undertook to accomplish. And notwithstanding the great transaction on Calvary was the most conspicuous part of the whole expedition, there were, nevertheless, other proceedings, without which the atonement would not have been complete, either in fact or in prophecy, and therefore he could triumphantly say to his Almighty Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

If any of us are afraid to admit that he obeyed the law for us, lest we should thereby be exonerated from obeying it for ourselves, on the same procedure we should be afraid to allow that he died for us, lest we would be exempted from dying ourselves. If, then,

the sacrifice of his death does not exempt us from temporal death, the righteousness of his life cannot exempt us from obedience to law. We contend that the obedience of Christ in human nature, was, in its degree, as meritorious in our salvation as his sufferings on the cross, which it could not have been if he had fulfilled the law for himself. And on these principles we can declare, with a prophet, that "this is his name whereby he shall be called, the Lord our Righteousness," and with Paul can affirm, that he was made of God "unto us, wisdom, and righteousness, and sanctification, and redemption." He being our righteousness in law, and our propitiation by sacrifice, we can joyfully exclaim, that "The Lord is well pleased for his righteousness' sake," as proclaimed by the prophet Isaiah, who said, "He will magnify the law and make it honorable." And with St. John we can "testify that the Father sent the Son to be the Saviour of the world;" and also with the apostle Peter, that we were not redeemed with corruptible things, as silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times," and hath "suffered for sins, the just for the unjust, that he might bring us to God."

2. *He came to die for our sins.* The death of Christ, as a sacrifice for sin, is so incontestably established in the sacred oracles, and has maintained such a glorious ascendancy in the world, that we can now, in joyful

hope of the still further triumphs of the cross, exclaim : "Surely he hath borne our griefs and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all." Here Divine inspiration has made the doctrine of redemption through the sacrifice of Christ so plain, that a man's understanding must be awfully perverted by error, when, with the Bible in his hand, he can rise up against this soul-saving doctrine of our holy religion. And while taking our stand with unflinching firmness upon the fact that Jehovah Jesus "is the propitiation for our sins : and not for ours only, but also for the sins of the whole world," we are led to the mournful scenes of Calvary, and to the bloody tragedy of Golgotha, where the rending rocks, the trembling earth, and the opening graves proclaimed with the centurion, and those who were with him : "Truly this was the Son of God." The agonies inflicted by the soldiers—the spear, the hammer, and the nails—were awfully excruciating ; but that he bore our sins in his own body on the tree, transcends all description. We may mournfully relate the circumstances, and shed a tear in remembrance of the sufferer ; but he alone could tell what was implied in bearing the whole weight of a world's atonement. In that eventful hour, fraught

with the destinies of the universe, he grappled with principalities and powers; until hell's dark monarch was vanquished, and the whole human family was redeemed by a spotless, pure, and all—sufficient sacrifice offered on the altar of eternal Divinity. Then inflexible justice, clothed in the garments of vengeance, and crying for the blood of transgressors, looked on the cross and was satisfied. Not satisfied, as some erroneously think, by Jehovah accepting the sufferings of his Son as the whole penalty of violated law for all transgressors for whom he died, so that justice, independent of all other considerations, would be absolutely bound to eternally save them. The doctrine of salvation by Christ suffering the whole penalty of violated law is, as we shall show, a false and dangerous one, though some preach it as the ground of salvation here, and eternal glory hereafter. Now, in obviation of this unscriptural theory, we maintain that the argument of penal salvation by Christ, is precisely the same in substance, whether, with rigid Calvinists, we affirm that Christ bore the penalty only for those that they denominate the elect; or, with Arminians, that he bore it for all, because he died for all; and the same logical truth which will refute it in the first instance, will also in the second. The most of divines make the penalty annexed to transgression to consist in temporal, spiritual, and eternal death; but as all do not include in their theory the whole three, we will give them a separate explanation, and prove that our Saviour never suffered death in any sense whatever,

as the whole penalty of sin, so that sinners on that penal principle might be freed from everlasting punishment without repentance, faith, and holiness. And when we shall have established this, then the fanciful fabric of salvation by penalty will fall, like the tower of Babel, in ruins around them. And though we freely admit, and undisguisedly assert, that Christ suffered temporal death, as a sacrifice for the sins of the world, to open up a new and living way of reconciliation to God the Father, on the strictest principles of justice, mercy, and good government, yet we can never admit that he suffered that death as the entire penalty of transgression; for if he did, then eternal justice could not demand our death as a penal consequence of sin, for that would be requiring double satisfaction, which would be more than the rectitude of the Divine government could require, as we shall now show.

First, then, Christ could not and did not endure temporal death as the whole penal consequence of sin, for that would be untenable while we scripturally considered our own death a penal consequence of transgression. God said to Adam, in Paradise: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." And after his transgression, the penal consequence sounded in his ears, in Jehovah's own words, "For dust thou art, and unto dust shalt thou return." Paul assures us that death

came "by sin, and so death passed upon all men, for all have sinned." In these passages, we have death clearly exhibited as a penal consequence of sin; and as the elect, or true believers in Christ, must die as others do, and thus bear this part of their own penalty, it would be a contradiction of their own mortality, and a perversion of Scripture truth, to assert that Christ bore the whole penalty of death for them, when they had to die themselves.

Secondly. He could not die a spiritual death to bear the penalty of our sins. Spiritual death is an extinction or abstraction of spiritual life, and could only be effected by wilful transgression; but Christ "did no sin, neither was guile found in his mouth," and therefore, from the holiness of his nature, and the righteousness of his life, he never could die a spiritual death. He was the Holy One of God, the beloved Son, in whom the Father was well pleased. We are, by these facts, prevented from adopting any theory that would require for our salvation the spiritual death of the great Apostle and High Priest of our profession.

Thirdly. He could not suffer the penalty of eternal death. For eternal death is eternal damnation. The advocates of penal salvation, will, perhaps, start back with horror at the apprehension of that expiation that would, on the penal principle, imply the damnation of their Saviour; but they ought to start back with equal horror from the premises that would lead to such a conclusion. They ought to boldly deny that

salvation here or hereafter has been secured on such untenable principles by the great Saviour. For if the penalty of sin be temporal, spiritual, and eternal death, and Christ bore the whole, he must therefore have died temporally, spiritually, and eternally. And as eternal death is eternal banishment from the presence of God, and from the glory of his power, that would suppose that Christ was now in hell, bearing the penalty of violated law, and would imply the contradiction, that instead of him having borne the whole penalty for sinners, he was still bearing it proportionately; and as eternal death has no termination, so on the principles of penal salvation, that I now oppose, Christ, as our surety, would have to be everlastingly damned as a ransom for our souls.

But some, in endeavoring to avoid that absurdity, and to still maintain salvation by Christ suffering the whole penalty, may assert, that in his infinite capacity he suffered as much on the cross as the elect or all mankind could suffer through eternal ages, and therefore we need not refer to either spiritual or eternal death to support penal salvation, since it can be otherwise established by our Saviour's sufferings. Now however specious this notion may be in its appearance, or mild in its aspect, it is nevertheless as fallacious as the former ones, for no infinite capacity could suffer on the cross or anywhere else, except the eternal God himself suffered; but in opposition to this we maintain that the nature of his perfections, and the unchangeable felicity of his unoriginated existence, forbid the idea

that as an infinite Spirit he either suffered or died as a sin offering. The soul and body of man are so intimately connected that both sympathize and suffer together as comprising or making one human existence; but it is otherwise with God, whose Divinity is as eternally distinct and perfect in himself, abstract from human nature, as if that had never existed; and the indwelling of the eternal Jehovah in the human nature of Christ, for the purposes of redemption and salvation, would not prove that because humanity suffered, as upheld by Omnipotence, Divinity must also suffer in making an atonement at the shrine of justice and mercy. If, then, the infinite essence could not suffer, the human nature only must have suffered; and as that was finite, and could not be infinite in its capacity, so humanity on the cross, though upheld by Divinity, could not suffer as much as all mankind would have had to endure if no atonement had been made. No limited duration of misery bears any definable proportion to the sufferings of endless ages; and thus the most excruciating torments of the most enlarged finite capacity, in time, would be more than counterbalanced by the sufferings of all mankind through a miserable eternity; and therefore salvation by penal sufferings, according to this theory, as in the others, must be relinquished as untenable.

The next and only ground on which, with any seeming plausibility, the scheme of salvation by penal endurance can be advocated is, that though the nature that suffered for sin was finite, yet that nature being

upheld by the infinite God, the penal sufferings may be considered an infinite equivalent for the salvation of all for whom the sacrifice was offered to eternal justice, without any other consideration being essential to their endless glorification. It is, however, ruinous to this view of salvation, that it implies no forgiveness of sins, no change of heart by the power of the Holy Spirit, no intercession of Christ in heaven, and absolutely runs its votaries into predestination and unconditional election, on the one hand, for a chosen few, or into universal salvation for all mankind on the other hand. We contend that such theological views, however seriously believed, or ably advocated, can never be made to comport with the plan of salvation contained in the Bible, where both justice and mercy meet in the Person of the great Mediator. And though we affirm that Jehovah's boundless love, and the union of the Godhead and manhood in the atoning sacrifice required by the Divine plan of redemption and salvation, contain everlasting efficacy for the salvation of all mankind, on the principles by which Jehovah saith: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," we nevertheless assert that the infinite merit of a penal equivalent for salvation is quite another thing, and implies some of the absurdities found in the other theories, that we have just refuted by Scripture and reason. We can now emphatically declare, that this last refuge to which many of the advocates of penal salvation fly, is found to be deplorably defective. For

it is one of God's perfections to see all things exactly as they are, and can therefore never ascribe to any thing more than it actually possesses. And as a finite humanity, however upheld by Divinity, would be finite still, so, Jehovah can never attach penal infinity to those sufferings which in their own nature must be finite, nor receive them as an infinite penalty for all the violations of moral law for which human beings would otherwise be held accountable. Paul, with a heaven-inspired knowledge of the boundless goodness of God, and of the true nature of the atonement of Christ, assures us that we are saved by grace through faith, and that not of ourselves, but it is the gift of God; and it is plainly obvious, that if our salvation depends on the full amount of sufferings at the shrine of legal justice without mercy, then it would not be by grace, as a free gift, but by an inexorable exaction of the whole amount of the penalty, implying at the same time an equivalent of suffering equal to eternal damnation, and also the infinite efficacy of endless salvation in their eternally opposite extremes of salvation by penalty and salvation by grace in the Person of Jesus Christ. Now these would be absurdities for which true Christianity, as revealed in the sacred oracles, can never be made accountable, and must therefore rest on a false foundation, as our arguments have fairly proven in favor of truth and righteousness.

The great Calvin held a harsh and horrible opinion of the atonement of Christ, and plainly evinces how the mind of a sincere and prominent theologian was

perverted, by erroneous views concerning a most glorious subject of theology. He says that: "If Christ had merely died a corporeal death, no end would have been accomplished by it; it was requisite, also, that he should feel the severity of the Divine vengeance, in order to appease the wrath of God, and satisfy his justice. Hence it was necessary for him to contend with the powers of hell, and the horrors of eternal death. He was made a substitute and surety for transgressors, and even treated as a criminal himself, to sustain all the punishments which would have been inflicted on them. Therefore it is no wonder if he be said to have descended into hell, since he suffered that death which the wrath of God inflicts on transgressors. The relation of those sufferings of Christ which were visible to men, is properly followed by that invisible and incomprehensible vengeance which he suffered from the hand of God, in order to assure us, that not only the body of Christ was given as the price of our redemption, but that there was another great and more excellent ransom, since he suffered in his soul the dreadful torments of a person condemned and irretrievably lost." This extract contains some awfully false doctrines; and though they were published by one of the greatest men that lived in the time of the glorious Reformation, and while we make some allowance for the dark age in which Calvin lived, yet who, at this period of light and truth, can seriously believe that our blessed and Holy Redeemer suffered the full penalty of eternal damnation for sinners, or "endured

the dreadful torments of a person condemned and irretrievably lost?" Now if such an atonement was made for all mankind, then, on the ground of a legal universalism, all must be saved, whatever their moral standing may be, relative to good or evil proceedings. On these principles their whole eternity of salvation would be secured without the Father either pardoning transgressors or remitting through mercy the least amount of punishment. For there can be no gift of pardon where the full amount is paid, and no remitting of punishment when the whole penalty is endured; and therefore the penal theory of salvation contradicts those passages of the Bible, which incontestably prove that God "pardoneth iniquity, transgression, and sin," and that Christ "became the author of eternal salvation unto all them that obey him." And now, having, to a sufficient extent, opposed false and God-dishonoring views of the atonement, we shall also describe its true character in manifesting the exceeding sinfulness of sin, and in maintaining the strictness of Divine justice in harmony with all the infinite attributes, on the immutable principles of good government, in securing the eternal salvation of all the experimentally and practically righteous, through faith in the atoning sacrifice and the power of the Holy Ghost.

In the sufferings of Christ, we behold "the goodness and severity of God." And to the sacrifice of Calvary, intelligent worlds may look with astonishment; and while admiring the transcendent glory of

Divine love, let them bow before that justice which required for the salvation of sinners the death of the only begotten Son of God. On Golgotha's high altar, the rectitude of Jehovah's administration was fully vindicated, heaven's eternal throne was propitiated, and the principles of salvation were gloriously manifested. The cross affords the strongest plea that God himself can urge, in relation to his own goodness, to induce sinners to forsake their sins; for "he who spared not his own Son, but delivered him up for us all, how shall he not, with him, also freely give us all things." In this atonement, the uncompromising dignity of law is inflexibly supported, and the proper ground on which pardon can be offered is fully exhibited. And if a penitent sinner shall escape the vengeance due to a just reward of his deeds, it will not be because of any merit in himself, or partiality in his maker, but because, through the influence of the Holy Ghost, he takes refuge in the atonement, and obtains grace to enable him to walk in righteousness and true holiness. According to this arrangement, Paul exclaimed: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us

acceptable in the beloved : in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Here the glory of Divine grace, the atonement of Christ, the forgiveness of sins, and the personal holiness of believers, are all intimately connected in the scheme of gospel salvation. The atonement for which we contend does not counteract justice, but sufficiently satisfies it, so as to leave room for the exercise of mercy. But the plan that we oppose isolates justice from the other perfections of infinite Deity, and satisfies its demands by a terrible infliction of the whole penalty of sin upon our Saviour, so as to supersede the mercy of God, the forgiveness of sins, and the intercession of Christ ; and to crown the climax of this theological absurdity, it would save sinners from hell by an assurance that the whole penalty of damnation was suffered for them by the atoning Saviour. On this ground, there would be no necessity for Christ's intercession in heaven, except we hold that our Mediator is pleading with the Father to give what it would be unjust for him to withhold when all demands were satisfied. It would also supersede the absolute necessity of personal holiness ; for if all is eternally settled on penal principles, our proceeding in good or evil could not change the nature of that justice that is fully satisfied in the atonement that is made, and the real nature of which must be unchangeably valid, according to such a scriptural import. And, true to this theological delusion, some have asserted, that, though God should

see us all weakness and folly, all sin and misery, yet in Christ he sees us pure and spotless, as his elect children here, and heirs of eternal glory hereafter. By this doctrine, a door is opened for all manner of wickedness. For many, when favorable opportunities to vice would offer, and appetites and passions powerfully prompt to a dereliction of duty, or to a commission of crime, would not feel themselves bound by a law, the fulfilment or violation of which would neither contribute to nor detract from their salvation or damnation. Practicing on these principles, thousands are travelling on the broad road that leads to destruction, while they are calculating on the crowns and thrones of glory, honor, and immortality at God's right hand in heaven. But notwithstanding the false theories on which many practice, the counsel of the Lord shall stand; and he who will not repent, believe, and obey, can be as consistently and everlastingly damned as if Christ had never died for the sins of the world. For, "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

3. *He came to be the resurrection and the life from the slumbers of the grave.* His resurrection, which is divinely authenticated, is one of the most essential steps in all his proceedings. Through that resurrection there are glorious prophécies and promises fulfilled; and a Divine seal is thereby set upon his mission to our world. When he broke the bars of death

and rose from the rock-bound tomb of Joseph, he triumphed over the principalities and powers of hell, making an open show of them as he dragged them at his chariot wheels. Then the thunder-scathed monarch of darkness and damnation, shrank from the mighty contest with the risen Jesus, that soon would have ensued, if a hellish effrontery had led him to compete with him, who had all power in heaven and earth; and who would then have acted differently from the time of his humiliation in the wilderness, when, in the mild form of calm resistance, he overcame all his infernal machinations, and in firm adherence to the throne of his Father, proceeded on principles that would dethrone Death and vanquish the hosts of hell. And having finished his earthly career, and being "the first fruits of them that slept," he was then fully prepared to assume the ensigns of eternal royalty, as the King of Zion, and to carry his humanity in triumph to the highest throne of the eternal realm, where, hailed by angelic armies and myriads of redeemed saints, he would look down on the Church, purchased with his own blood, and send, through the Holy Ghost, a tide of salvation that would make Beelzebub confess, in the deepest caverns of eternal woe, that no infernal rule, or might, or authority, could successfully contend against those that make God their refuge and feel underneath them the everlasting arms. Now, the whole sacramental host can rejoice that Jesus is the resurrection and the life; and that the days are rolling rapidly on, when all who are

in their graves shall hear his voice and come forth into immortal action. "Then shall the righteous shine forth as the sun in the kingdom of their Father," and flesh and spirit, in one glorified union, shall go down the range of everlasting ages with the great Author and finisher of their faith, according to those God-originated principles that shall roll around with the wheel of eternity.

Let infidels, who deny the resurrection of the dead, wait until the ensigns of Christ's majesty shall be seen upon the heavens, and when he shall come with a heavenly jurisprudence to judge the world; and then, scoffers who said, "Where is the promise of his coming?" shall be fully convinced that his humanity is not slumbering with the clods of the valley of death, but has triumphed over the grave, and ever liveth to make intercession for us, and to prepare our place in the heaven of heavens. O, how transporting is the sound of eternal salvation, through a once crucified but now arisen and an eternally exalted Redeemer! Though Death has driven his pale horse and fearful chariot with awful rapidity, and sweeps off the fairest families, and relentlessly severs the fondest ties that bind mortals on earth, nevertheless, in possession of his proudest triumphs, he shall at last fall, amidst his own ravages, and be destroyed by one of his own victims. The Son of God, who for our sakes bowed in submission to his terrible ascendancy, shall swallow him up in victory. "Then shall be brought to pass the saying that is written, Death is swallowed up in

victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But, thanks be to God which giveth us the victory through our Lord Jesus Christ."

III. THAT THIS WIDE AND WONDROUS DISPLAY OF EVERLASTING LOVE WAS MADE, THAT WHOSEVER BELIEVETH IN THE SON OF GOD SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.

Therefore, he sayeth: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Faith is the great instrumentality in bringing sinners from darkness to light, and from the power of Satan to God. Christ said to the unbelieving Jews: "Except ye believe in me ye shall die in your sins." Paul and Silas urged the trembling jailer, who was awakened to a sense of his danger, to believe on the Lord Jesus Christ for salvation. Faith is a voluntary exercise of the human mind, in reliance on Christ for salvation, according to the evidence by which he is exhibited to us in the Bible as our Saviour. This fact is evident from his commission to the disciples, where he says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be

saved; but he that believeth not, shall be damned." This faith for salvation implies three things. First, a true sense of our lost and undone state by nature and transgression. For if a sinner does not see himself lost and ruined without a soul-saving interest in Christ, he will not come unto him for salvation. Secondly, it must arise from sincere repentance unto life, that needeth not to be repented of; and therefore implies a heart-felt sorrow for sin, and an earnest desire to obtain pardon. And though sinners have no power of themselves to enable them to evangelically repent of their sins, as a preparatory process for the reception of converting grace, Jesus Christ is exalted, "A prince and a Saviour, for to give repentance to Israel, and forgiveness of sins;" and Jehovah saith, "Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Through this process the returning sinner is placed in a situation in which he can believe with the heart unto righteousness, and obtain justifying faith in Christ Jesus. Thirdly, this soul-saving faith arises from the influence of the Holy Spirit. Paul declares that faith is of the operation of the Spirit of God, and that "no man can say that Jesus is the Lord, but by the Holy Ghost." Through his influence penitent sinners are enabled to believe with all the power of an endless life. Since Jesus Christ has opened up a new and living way to heaven, millions have gone to that blest abode, with songs and

everlasting joy; and in the succession of ages, myriads, through the merits of the Saviour, the influence of the Spirit, and the instrumentality of faith, shall ascend in the chariot of the skies to the everlasting rest that remaineth for all the people of God. On the pathway to glory, Messiah triumphantly proceeded to fulfil the promise he made to his disciples to send the Spirit of Truth to abide with them forever. And faithful to this promise, "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." But the indwelling of this blessed Spirit was not to be confined to the disciples whom Christ sent forth to preach the gospel, but was to be the privilege of all mankind, in effecting salvation through faith in the atoning sacrifice of Calvary. The triumphs of righteousness are not to be ascribed to human might, zeal, or eloquence, but to the outpouring of the Divine Spirit. Under this sacred influence, Jehovah is now urging on the whole church of true believers to the rewards of eternal victory. In the accomplishment of his glorious purposes, national, moral, and religious enterprises shall go forth, until "all the ends of the earth shall see the salvation of our God." And when, in the roll of ages, the great scheme of gospel Christianity shall

have fulfilled its glorious mission on earth, then Jehovah shall transmit his faithful followers to eternal life in heaven. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This will be a life unbounded in its fulness, that will flow from the unfailing source of eternal Deity, with increasing delight, beyond all description. It will be a life transporting in its influence, causing unspeakable joy, arising from the emanations of Divine love, enlarging the capacity, and filling the soul with unutterable ecstasies amidst the transcendent scenes that shall open in panoramic beauty around the great central world of immensity, where stars, and suns, and systems, revolve in unmeasured space, in numbers without number, to the glory of the great Architect of Nature, who combines the whole aggregate in one wide and wondrous administration, and can still roll millions more from his creative hand, for the contemplation of his saints and the enlargement of his kingdom. But it will also be a life eternal in its duration. The indestructible nature of the glorified spirit, the promised rewards of endless blessedness, and the eternity of God's existence and unchangeable perfections, will be perpetual evidence that our life will be endless in its duration, and therefore flow on with the eternity of him, who is God over all, and blessed for evermore.

SERMON IV.

THE

EXISTENCE, ORIGIN,

AND

ATTRIBUTES OF THE SOUL,

IN CONTRAST WITH GAINING THE WHOLE WORLD, AND LOSING
ITS SALVATION.

“For what shall it profit a man, if he shall gain the whole world, and lose his own soul?”—Mark viii. 36.

MOSES, in the history of creation, assures us that “the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” And “God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth.” Then Adam and Eve, as subjects of God’s moral government, were capable of enjoying the most substantial felicity. But in possession of all the glory

and happiness of Eden's magnificence, they yielded to temptation, and involved themselves and all mankind in the ruins of a fallen, sinful nature. In this deplorable situation, Jehovah, moved in compassion toward them, and in the fulness of time, sent his Son to be a propitiation for them. And knowing the proneness of the human family to substitute the things of time for the treasures of eternity, he propounded the important question of the text; in explanation of which I shall, by Divine assistance, describe, in the first place, man's immortal soul; and secondly, the profit arising from the whole world, in contrast with the loss of the soul.

I. DESCRIBE THE SOUL.

1. *Its Existence.* Some have denied the immateriality of the soul, and have asserted that the whole human existence is an organization of refined matter. But this may be easily refuted by Reason and Scripture; for as man is an active being, his operations must be performed by some power inherent in himself or foreign from him. If, then, he is destitute of an immaterial spirit, and is actuated by some inward power, that power, or life, or whatever else it may be denominated, must be material; for matter and spirit are the only two substances known to exist; and all things must be resolved into these; and according to the first idea, all man's actions would be performed by material life. But it is fatal to this view, that matter is proven to be of itself inert, and however organized

or refined, cannot be the cause of its own motions, nor the real perpetuating principle in its farther performances; and we must, then, according to the theory that man has no soul, have recourse to some power foreign from his existence, by which his actions are accomplished. We must, therefore, rest the whole weight of the argument on foreign spiritual influence, coercively performing all man's actions.

Now, on this principle, it must be admitted, that the spirit that actuates him, in all his proceedings, must be a good or a bad spirit, or that both in connection compel his exertions in accomplishing good or evil. First, then, to suppose him always under the compelling power of a good spirit would make him morally perfect in all his thoughts, desires, words, and deeds; for no good spirit would force him into evil. But as no man, through the whole course of his life, has been the subject of such perfection, so no man has been constantly the necessitated agent of a good spirit; and this objection passes away into nonentity before the light of reason. But, secondly, to suppose man always under the propelling influence of an evil spirit, would prove him wrong in all his proceedings, and totally devoid of all natural and moral goodness; but as in the experience and practice of the worst men under the covenant of grace there is found some good desire, benevolent act, kind and affectionate word, so the most wicked men have not been always under the compelling power of an evil spirit; and this view is as baseless as the former one. And, thirdly, if it be con-

tended that both a good and a bad spirit might prevail over man at different times, and could coercively perform all the good and evil found in his whole life, without having a spirit of his own to perform independent actions, then we would incontrovertibly maintain that this view would be obviously contrary to the doctrine of the Bible; for there we are addressed as free agents in our proceedings, and are commanded to avoid evil and to do good, as subjects of moral government, which plainly prove that we have immaterial spirits, and are capable of obeying our Creator, as accountable beings, eligible to the rewards of eternal glory in heaven. We therefore see where this soul-denying doctrine leads, and the egregious inconsistencies it implies in direct opposition to Scripture and Reason. And now, in the light of heaven-inspired truth, we exultingly exclaim with Job, "there is a spirit in man, and the inspiration of the Almighty giveth them understanding."

2. *The Origin of the Soul.* We are assured in the Bible that Jehovah is the Author of all things. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." In this universal aggregate of God's creation, the soul of man is prominently included, and here we find its origin, and the truth asserted by Moses, that "the Lord God formed man of the dust of the ground,

and breathed into his nostrils the breath of life ; and man became a living soul." Here it is demonstrably established that man is a compound being ; his body being formed of the dust, and his soul immediately produced by the Creator of all things. This view sweeps aside some contradictory notions held by some heathen philosophers, and others of a more recent date.

The Epicureans argued, that "the soul was a subtle air composed of atoms, or primitive corpuscles." The Stoics affirmed, that "it was a flame or portion of heavenly light." And others declared, that "man is endowed with three kinds of soul, namely, the rational, which is purely spiritual, and infused by the immediate inspiration of God—the irrational or sensitive, being common to men and brutes, is supposed to be formed of the elements ; and lastly, the vegetative soul, as a principle of growth and nutrition ; as the first is of understanding, and the second of animal life." These expositors, instead of following the "true Light, which lighteth every man that cometh into the world," groped their way in uncertainty, and with all their boasted philosophy died in comparative ignorance.

But others, more professedly theological, have run to another extreme, and asserted that the soul was a part of God himself. Now in answering this erroneous theory, we maintain that, as the soul is created, it cannot be a part of God the Creator, who is uncreated, and eternal ; for that would imply the contradiction that the indivisible God transmitted a part of himself

into human souls. This would be a hypothesis for which no philosopher should contend, and of which even a sciolist ought to be ashamed. For if souls were an efflux, emanation, or impartation from the infinite essence, that would suppose that the unoriginated and eternal Spirit was divisible, and capable of being divided into separate portions. Therefore, a proper view of the nature and essence of God totally destroys the theory that man, in any sense, is a part of eternal Deity. The Bible affords a full refutation of this false doctrine, where it represents impenitent sinners as objects of God's displeasure here, and of eternal damnation hereafter. If, then, souls were a part of God, that would prove when they were damned, he doomed a part of himself to hell, which would be an absurdity too monstrous to need farther refutation. But if, to obviate this absurdity, any should deny future punishment, and affirm that, through the boundless benevolence of God, all mankind will be exalted to heaven, then, even on that ground the absurdity would be obvious, for when all the human family would stand before the throne, to worship him that sitteth thereon, it would be one part of eternal Godhead worshipping another part. We need follow these foolish notions no further, for in whatsoever light we view them, they are obviously contradictory, and must pass away before reason and revelation, like any ignis-fatuus whose vaporeing vacillations float in empty air; leaving us firmly founded on the unchangeable fact, that man's immortal soul is

not a refined arrangement of material organization, nor a portion of eternal Divinity, but an immaterial spirit created by Jehovah.

3. *The Will.* The will is one of the essential powers of the soul, that never can be destroyed while the soul exists, of which it is an immortal constituent. Some, however, have unphilosophically asserted, that the will of man was destroyed in the fall of Adam, and that he can exercise no free agency in his salvation, only as a mere subject of irresistible grace, made willing in the day of Jehovah's power, by the compelling influence of the Holy Spirit in saving the heirs of the heavenly inheritance. Now we firmly believe with the apostle Paul, that we are saved by grace; but that is quite a different doctrine to the one that we are here controverting, as implying the destruction of personal free agency, and the coercive power of God in forcing man into religious and moral action, under the gospel dispensation, in contrast with the covenant of works which implied man's own free agency; for Adam could not have been properly called an accountable being, if he had possessed no free agency by which he could do good or evil as a probationary subject of God's moral administration. If, then, in the covenant of works, man was recognized by his Maker as a voluntary being, how can it be consistently thought that in the covenant of grace, man must be viewed as a mere machine? The answer given by some is, that by the Adamic transgression, man lost his freedom of will, or moral

agency, and others affirm that though it was lost by the original transgression, it was nevertheless restored by the atonement of Christ.

Now we must fairly investigate these two theories according to reason and Scripture, keeping in view the doctrine of total depravity, and the soul-saving efficacy of the atonement, which can be fully established without embracing the doctrine of the destruction of the human will by sin. And though the Bible represents man, by the fall, in a state of utter apostasy from God, it nowhere even intimates that his will was destroyed, or that he lost any essential attribute of his soul. The will, when all moral good was removed, still existed; and though, without an atonement, its volitions could not be influenced by any good within its exercise, yet the soul, of which the will is a prominent constituent, must have ceased to exist, or its freedom of choice be coeval with its wickedness, and every argument to the contrary would make a man the subject of dire necessity, which would be inconsistent with the nature of an intelligent spirit. The existence of volition in intelligent beings, does not depend on the indwelling of either righteousness or unrighteousness, for in both cases, freedom of will has been exercised. Satan, whose total apostasy from God none can reasonably dispute, is represented in the sacred oracles as voluntarily performing all his infernal actions, according to the volitions of his own will.

Man, in his original state, must have been a free

agent; for if he had been coerced into sin, the power that predominated over him would have been accountable for his iniquity, and on that principle he could not be charged with unrighteousness. But as the Almighty Sovereign punished him for rebellion, we must conclude that his wickedness was the result of his own volition. If, then, sin must owe its existence to free will, it could not destroy that will by which sin was produced; for the power that destroys must always be greater than what is destroyed, and, therefore, for sin to destroy the will, would be to exert a greater power than that to which it owed its existence, and would imply that an effect could react and destroy the cause from whence it proceeded, which would be a glaring contradiction. We thus prove, according to the philosophical principles of cause and effect, that sin never destroyed the existence of the will as an attribute of the human soul. And the atonement that some design to honor by the doctrine of the restoration of the will, claims no such praise. Its glory consists in having purchased and placed all necessary good within man's reach, and in bringing the Holy Spirit to enlighten his mind, and to energize his will, that through the mighty exercise of faith in its soul-saving efficacy, he might be a voluntary subject of grace here, and an heir of glory hereafter. And as no exercise of free will could have effected man's salvation without an atonement, he would have been as effectually ruined in possession of his free agency, as if the will had been destroyed by

sin, which would have been a logical contradiction, For the violated law left him in spiritual death, and no exercise of any of his powers could have saved him from eternal death, without the sacrifice of Calvary. Therefore the will of man, and the atonement of Christ, can be maintained without having recourse to the destruction of one of the soul's immortal powers, that is of such importance in relation to moral ability. It is further obvious, that if the will had been destroyed by sin, and restored by the atonement of Christ, then, the first actual transgression after the restoration would destroy it again; for to restore is to render the same back; and if sin destroyed it in the first instance, it would also in the second; and thus, after every act of wickedness, the will would have to be restored, or sinners would be destitute of free will, and be, therefore, the dupes of necessity. On these principles of explanatory fairness we maintain that the immateriality of the soul, the testimony of the Bible, and the philosophic nature of cause and effect, prove the indestructible existence of the will of man, as a proper subject of moral government, through the influence of the Holy Ghost, and the sacrificial merits of the atonement of Jesus Christ.

4. *The Soul has the Power of Reasoning.* Revelation recognizes man as a reasonable being, and invites him to the temple where reason enforces her unchangeable decisions. And instead of Jehovah ruling us by any coercive power contrary to the calm dictates of reason,

he says: "Come and let us reason together." Reason is always on the side of God and righteousness. The power of reasoning was created in our first parents in Paradise. It triumphed with Christ on the cross, now lives in all the glory of the Church, and shining in the brightness of its heaven-originated splendor, will rise above this world's conflagration, and go down the range of everlasting ages in operation with all that is great and grand and glorious in creation. This glorious power, that is so active in all intelligent creation, is strictly connected with redemption and salvation as revealed in the Bible.

Reason loudly proclaims that he who rounded innumerable orbs in his right hand, and "globed them bowling through the gloom profound," could easily make a revelation of his will to man, and by the miraculous process recorded in the Gospel of St. Luke, send forth his Son to be "a light of the Gentiles," and for salvation to the ends of the earth. And though, with these well established facts, some mysteries may be connected, through which the human mind may not clearly see, reason nevertheless sayeth that they are not to be rejected on that account, seeing that no finite mind can fully comprehend the ways of him who is infinite. If infidels find any thing in the laws and revolutions of nature beyond their comprehension, they are willing to resolve it into the unknown proceedings of the great Architect of Nature, whose wisdom is unsearchable, and whose ways are past finding out. But in the plan of salvation, of which the same

God is the Author, they discard what is mysterious, and unphilosophically bring their own finite minds to fathom all the soul-saving depths of redemption that will require everlasting ages for their development to holy intelligences. Now all this infidel cavilling is unreasonable, and contrary to the nature of the real reasoning power of the soul. Surely there are none that ought to be so foolishly ignorant as to suppose that the great Jehovah could bring down all the eternal principles of his moral government to the capacity of every Deistical witling who chooses to shun the light and resist the truth. Is it not amply sufficient that all God's requirements are founded in boundless benevolence, and that all the doctrines of salvation beam in the splendor of heaven-inspired evidence, fully comporting with the noblest exercise of all the attributes of an immortal soul, on its march to the heaven of heavens? In that glorious realm, reason shall have untrammelled exercise in the pure spiritual worship of "the high and lofty One that inhabiteth eternity." There the transcendent scenes of divine glory, opening in endless perspective on the astonished vision of all the heavenly hosts, shall afford a sufficient range for the exercise of the noblest energies of immortalized reason, in following the Everlasting in his ways and works.

In this world, reason is often obstructed in its exercise by the dilapidated state of the organs through which it operates, and its brilliancy is comparatively clouded; but when human nature is restored to

pristine perfection, then reason will shine out in its original strength as one of God's best gifts to man. Even now, when not fanatically influenced by insanity, or inactive by idiotism, it is capable of astonishing exertions in science and salvation. Under the influence of the Holy Ghost, it is the great exposition of the Book of God. Sophistry, superstition, and fanaticism, fly at its approach, and the devil trembles at the sound of its voice. It is always present in the councils of righteous legislation, and fully accords with the enforcement of proper penalties for the violation of righteous laws that support the rights of the innocent, and perpetuate the principles of good government. Heaven-enlightened reason rejoices in the Divine arrangement that exalts saints to heaven, and also consents to the consignment of impenitent sinners to hell. Were we to lose the power of reasoning, we would soon grope our way in the darkness of comparative ignorance. It is invaluable in all the agricultural, commercial, mechanical, political, editorial, scientific, medical, legal, military, naval, congressional, and governmental pursuits of life. Without the lively exercise of reason, a minister of the sanctuary would soon become fanatical or stupidly imbecile. It actuates and strengthens all the powers of the soul, and enables it to argue its way through all the intricacies of controversial subjects. It is instrumental in all the triumphs of Christianity on earth, and wreaths, with unfading laurels, the brows of all the "sacramental host of God's elect" in heaven.

5. *The soul has the astonishing power of Contemplation.* Influenced by inspiration, the soul mounts on Contemplation's pinions, and soars above angels, and thrones, and dominions, and principalities, and powers, and all the immortal hosts, and in profound thoughtfulness, arrives at the eternal solitude that Jehovah occupied before any thing but himself existed, and expatiates with unspeakable delight on his perfections, and dwells with transports of joy on those attributes that are intimately connected with our present and eternal welfare. It looks with astonishing interest to the destined hour when the slumbers of eternity were awakened with the creative fiat that rolled suns, systems, and innumerable worlds into existence, to shine in the mantle of night, and to light up the splendors of oriental mornings, while untold millions of intelligent spirits rang hosannas of cheerful adoration to the God of all. And roaming over the beauties of creation, it approximates the vast circumference of Jehovah's realm, and lighting on the distant margin, explores the measureless void where creative power was never exerted, and where myriads of worlds, at the Almighty's bidding, could spring into actual existence, in numbers without number, along the range of everlasting ages; still leaving ample room for the further exertion of creative energy in peopling space with beings of different orders, according to infinite wisdom, power, and goodness. Fraught with this important knowledge from the celestial regions, the soul, in its vast contemplations, descends to explore the chaos

from whence earth, sea, suns, and stars arose at the Omnific word, when "the morning stars sang together and all the sons of God shouted for joy," over this new-born world. Then Adam and Eve, in conjugal affection, enjoyed unspeakable blessedness amidst all the blooming variety that surrounded them, where the Tree of Life flourished in heaven-originated magnificence, and invited the happy pair to a participation of its own immortality. There our great progenitor was anointed on the altar of Nature, and proclaimed lord of this lower world. The soul, also, in untrammelled contemplation, dwells with dreadful solemnity on the entrance of sin into the beautiful Paradise, and triumphantly exults in the onward march of salvation, through Jesus of Nazareth. Contemplation comes down with the history of the world, and expatiates upon the proceedings of patriarchs and prophets, apostles and fathers, churches and nations, fleets and armies; upon the rise and fall of empires, and the overthrow of idolatry, iniquity, and sin, by the glorious spread of Christianity, until "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." And when the sun shall shed his last rays on the evening of the world, Contemplation, as an immortal power of the soul, shall close her eyes on all beneath; and when sun, moon, and stars, shall recede from her vision, she shall then sail down the stream of eternity to contemplate the unoriginated God in all his ways and works of creation, redemption, salvation, damnation, and eternal glorifica-

tion, as comprised in his unchangeable administration, that no power of the soul can ever fully explore, in all its bearings on every transaction in the roll of everlasting ages; but can be only fully known to him whose wisdom is infinite, and from whom nothing can be hid on the tide of time or range of eternity.

6. *The soul has the capacity for enjoying happiness and enduring misery.* This world affords many blessings, and a good man has the "promise of the life that now is and of that which is to come." And as "the body without the spirit is dead," the soul must possess the real vital principle of life and happiness. We have numerous sources of pleasure, notwithstanding all the calamities, sufferings, and sorrows of life, through which we have to pass in our pilgrimage to immortality. The companions with whom we associate in scenes of gaiety, and the innocent amusements in which we engage, contribute their share of earthly delights. The books we peruse, and the improvement we make in intellectual pursuits, have a tendency to call us away from dissipation and vice, that lead to misery, instead of happiness. Great intellectual delight arises from studying the works of creation in their grandeur and relation to their infinite Author.

"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar."

Spring affords joyful opportunities for romantic

revelry when she walks forth in unclouded sunshine, and decks the hills and valleys with flowery pride, and smiles on beds of roses and bowers of joy. Then the feathered songsters of the grove warble their melodious strains to the surrounding scenes, while Nature seems vocal with the voice of praise. And when summer waves in yellow harvest, and repays the husbandman for his toils, cares, and anxieties, he then rejoices with his family and friends, in possession of peace and plenty. And when crowded cities pour forth their promiscuous throng, to revel in rural retreats, and country delights, and to ramble along the surge-sounding shores of old ocean, or to try their strength in battling with his ever recurring waves, then varied pleasures are enjoyed; and the busy multitude return to the avocations of life, or to scenes of amusement, with healthful vigor for farther opportunities in the exercises connected with business, science, and salvation, for the glory of God, and the welfare of the world.

Winter, too, wrapt in his hoary mantle of snows and storms, assembles his active throng to engage in those jubilant enjoyments unknown to other seasons of the year, and sheds rejoicing around the fireside and blazing hearth. And when Night rides forth in her ebon car, and with sullen pomp ascends her majestic throne, and sways her sceptre over this rural world of mountains, hills, glens, valleys, oceans, and continents, all wrapt in nocturnal beauty of light and shade, in gorgeous variety, from Zembla to Cape Horn,

then the soul rises with swift-winged speed to view the azure sky in all its vaulted glories, and joyfully exclaims, with the sweet singer of Israel: "The heavens declare the glory of God; and the firmament showeth his handiwork." And while the intellectual powers roam and revel among the suns and systems of immensity, the soul feels an astronomical delight, and looks with faith's illumined rapture through nature's works to nature's God, who sheds the splendor of his perfections over all creation, and combines its indescribable varieties in his vast and unchangeable administration.

The Bible, also, is a source of unfailing happiness to the truly pious, and fills their souls with heavenly knowledge and ineffable blessedness, while leading the mind to a firm reliance on the "great and precious promises" that are yea and amen in Christ Jesus. In that blessed Book of truth and life, the inspired penmen poured a tide of splendor on the accumulating triumphs of the Church, that "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The Christian shares the happiness of this glorious Church here, and fully expects a participation in her eternal blessedness hereafter, above sin, death, and hell, in the heaven of heavens, with God's glorified millions and angelic armies. The established means of grace, and the fellowship of saints on earth, bring great spiritual enjoyment; and the Holy Spirit dwells in the hearts of the righteous as a "well of water springing up into

everlasting life." And when the minister of salvation breaks the solemn silence of the holy sanctuary, and pours out the explanatory tempest of God's indignation against sin, and in strains of heavenly eloquence points believers to the rewards of eternal victory, a triumphant shout is often heard in Zion, and happy souls look up with joy to the celestial city, where they shall measure the duration of their happiness with the existence of the Author of all good. In that glorious realm, the immortal spirit shall be capable of an amount of happiness that shall surpass all description; and I must therefore leave the further explanation of the soul's power of enjoyment, until eternity shall shed its immortal radiance on all the society of saints, where God himself crowns the climax of all heavenly happiness.

But the soul has also the capacity to endure misery. Every sinner knows that in a course of rebellion against God he feels unhappy. For though the animal arrangements of time and sense afford him pleasure, in the absence of pain and affliction, yet when visited by these harbingers of death, his pleasures soon subside; and amidst all the splendor of earthly things, he sighs and suffers, when gold and silver, houses and lands, chariots and horses, friends and relations, are all insufficient to impart that happiness which the soul requires to counteract guilt and misery, when a dreadful apprehension of damnation forces itself upon the mind of him who feels himself unprepared for heaven. Now let us view the impenitent sinner on

the last verge of life, about to launch into an undone eternity, with all his sources of worldly pleasure left behind. We will not falsify his experience by denying that he has often had a great amount of earthly enjoyment: for Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It is therefore freely admitted that a sinner has a delusive pleasure in a sinful course of life, in many of its phases and earth-born circumstances; but, alas! the Bible declares that "sin, when it is finished, bringeth forth death." Let us, then, for a moment, view a man of wealth and pleasure, with no soul-saving religion, treading on the last verge of his earthly career, without hope or God in the world; and when he breathes his last, follow him to his final abode after death, and contemplate the misery he must endure with the devil and his angels; but "here thoughts cannot follow, and here bold fancy dies." The awful circumstances connected with his future destiny cannot now be fully unfolded. They would be too awful for human utterance; and we must leave "shadows, clouds, and darkness resting on them," until the light of eternity shall reveal the true state of a God-forsaken soul in hell that might have enjoyed eternal happiness in heaven.

7. *The Soul's endless duration.* Scripture and reason prove that the soul is the principle in man that thinks, imagines, contemplates, reasons, wills, enjoys, and suffers; and to suppose its extinction in any part of eternal duration would be an unwarrantable pre-

sumption. Its vast capacity, onward desires, astonishing powers, and "longing after immortality," are positive arguments in favor of its indestructibility. There is, however, nothing independently immortal but God. he is the "King eternal, immortal, invisible," he "who only hath immortality." And though this necessarily arises from his unoriginated existence, he is on that principle the source of immortality to others. When he created the soul, and willed its endless perpetuation, then its immortality was as certainly secured, as if the principle of endless progression had been independently in itself. And as there is no evidence derived from philosophy or revelation to prove its annihilation, we may logically believe that the soul shall exist coeval with the everlasting existence of its Author.

The destruction of any thing whatever, supposes its inadequacy to answer the end for which it was produced, or that it had already accomplished the design of its maker; and thus its further existence would be unnecessary. But however true this might be in relation to the forms of mechanism constructed by men, it could have no application to the soul as a work of infinite wisdom, power, and goodness, that comports with all the perfections of eternal Godhead, whose plans are so infinitely perfect, that he can never change them for others, or in any instance destroy his own work, that has the stamp of eternal Divinity upon it to guarantee its perpetual existence. Solomon sayeth: "I know that whatsoever God doeth it shall be for-

ever: nothing can be put to it, nor any thing taken from it."

Reason gloriously corroborates revelation, and proves that if the soul should ever be destroyed by its Creator, two opposite ideas must have influenced his mind in its creation, or that some new idea entered the Divine mind afterward, which in either case would be a palpable contradiction in application to him who is "infinite in his understanding." No being can will oppositely by the same act of volition at any indivisible moment; and as all duration with God is one eternal present, for at the same moment he inhabiteth eternity, it would be unreasonable to say that he could will the creation and destruction of the soul at any given point of his volitions. And as he is everlastingly consistent in all his proceedings, his volitions, oppositely exercised for the soul's creation and destruction, would be an impossibility, according to the real nature of the philosophy of his infinite spirit. But an objector may assert, that in the succession of events and flow of duration, Jehovah could will the creation of the soul at one time, and afterward will its annihilation. But it is unfortunate for this view, that it makes the unchangeable God changeable, by acting oppositely at different periods; while the Bible declares that with him "is no variableness, neither shadow of turning; the same yesterday, to-day, and forever." But another opponent may contend, that the soul, at the termination of its earthly career, having answered the end of its being, might be destroyed,

and end with the animal life of the body, without any imperfection in itself, or inconsistency in its Maker ; but even this theory would involve the absurdity, that Omnipotence, acting on a positive existence, produced a nonentity, as would be the case, if God destroyed the soul. There must always be a congruity between cause and effect, and therefore nonentity never could be the effect of entity. When being was created, the effect was in accordance with the creative power exerted, and there was no incongruity between the power exercised and the object created ; but if the Creator would resolve it back to non-existence, he would not only destroy his own work, but by an exertion of Omnipotent power, produce non-existence or nothing ; and that would be an obvious contradiction, contrary to the philosophic nature of cause and effect. Now this argument, and the others that we have advanced, cover the whole ground of controversy, and we now openly defy the philology of philologists, and the falsifying influence of devils to overthrow them. If, then, the soul will never be extinguished by its Creator, it cannot be destroyed by others ; for, if all the concentrated forces of heaven, earth, and hell, were to exert their energies in relation to annihilation, they could not destroy the essential essence of the smallest being or substance in God's dominions, and therefore, on that ground, the soul must be immortal. Neither can the soul itself, by the exertion of its own powers or volition, destroy its own existence ; for the power that destroys must always be greater than what is destroyed

and would be more than it could exert for its own destruction: and any power exercised by its inherent energy, could not react and destroy the source from whence that energy proceeded; for no effect can destroy the cause to which it owes its existence. We have now proven by Scripture, reason, and the nature of the soul, that it must endlessly exist, as "a link in being's endless chain," that was indestructively formed by the Creator of universal existence. And we may conclude the whole argument on the existence, origin, attributes, and duration of the soul in the following words:

"If sav'd, it mounts the heav'nly heights
Above this changeful ball,
Partakes of endless pure delights,
And finds in God its all.
If lost, it sinks to shades of woe,
Where rebel angels dwell,
To pains that no abatement know,
Amidst the flames of hell."

II. THE PROFIT ARISING FROM GAINING THE WORLD, AND LOSING THE SOUL.

The whole world, in a general sense, may be summed up in its riches, honors, and pleasures; and therefore, on these principles, we shall proceed in our explanation.

1. *Could we gain all the riches of this world and lose our souls, what would the whole amount profit us?* Alexander the Great fell far short of gaining the whole world; for though he subdued many countries,

and accumulated vast possessions, yet death met him in the glory of his career; and while boasting of past conquests, and projecting further enterprises, called him away to where earthly wealth and fame are forever lost. But were it possible to gain the whole world, the contrast might be made, the profit ascertained, and the dreadful balance struck between gaining this whole world, and losing the soul; and then would the vast disproportion be clearly seen between the unsubstantial treasures of time, and the soul-damning horrors of eternity.

Could an individual, by right indisputable, and ascendancy unrivalled, gain all this world's oceans and continents, and sway an unlimited sceptre, where myriads would flourish under his administration, and millions delight to accomplish his purposes—would palaces proud and unparalleled raise their lofty pinnacles, and mines inexhaustible pour forth their treasures, yet amidst all the wealth, splendor, and sunshine of life, the solemn reflection of losing the soul, would cast a mantle of mourning over the whole, and leave a vacuum that God only could fill.

“ But he who makes the Lord his stay,
Shall find his bliss forever sure ;
When earth, and all its hopes decay,
He'll stand secure.”

2. *Could we gain all the honors of the world, the whole would be fleeting as airy vanity, and would soon vanish as a vapor that appeareth for a moment, but the next is*

gone forever. Were a warrior to drive his prancing steeds and blood-stained chariot on the field of Mars, and in deep-toned desolation, spread death and destruction through ranks and files of opposing powers, until the last enemy would grasp the cold ground in the agonies of death, and cast a long, last look on the scene of slaughter that surrounded him, where his brave comrades fell in promiscuous ruin, and where his own fame-forsaken spirit would soon float on a crimson torrent to where no monumental marbles record the deeds of the fallen, then, O then! what would all this avail the victor who returned in triumph from the human carnage, and who met, on victory's red field, no antagonist sufficiently formidable to pluck the martial laurel that spread its green-glories over all his achievements; for when hailed by the acclamations of victorious armies, and surrounded by the trophies of earthly fame, a handwriting on the wall might condemn him like Belshazzar, and an angel of the Lord might smite him like Herod. Or could a statesman ascend the highest pinnacle of national fame, and make tyranny and oppression fall before him, "until an eternal shield was placed between the oppressor and the oppressed;" could the strength of his positions, the correctness of his arguments, and the thunder of his eloquence, make the thrones of despots tremble, and like Cicero and Demosthenes, shine along the range of ages in all the historical fame of unrivalled greatness, for making the hearts of multitudes fall before the power of eloquence,

as the leaves of the forest fall in the autumnal storm ; even then, what would all this glare of earthly splendor accomplish in comparison with those ages of ages where all departed greatness, in its most brilliant recollection, composes but a mournful contrast with the loss of the soul.

Could a minister of the sanctuary obtain all the orders, offices, and honors of the church, and ascend the highest battlements of Zion, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him," and standing on an ecclesiastical eminence above others, over whom he may have obtained an ascendancy by the most honorable means, or by earth-born policy and power, proclaim the nature, attributes, and administration of God, and the wide-spreading glory of the Church, that shall rise, indestructible and eternal, above the wreck of centuries, and ruin of worlds ; and were multitudes enlightened by his instructions, and myriads converted by the power of God, through his instrumentality, and angels desired to look into the mysteries he unfolded, yet there is an eminence on which Christianity rewards her experimental votaries, to which he may not have ascended, and a devouring vortex to which, with all his honors thick upon him, he might be speedily consigned. For though he spake "with the tongues of men and of angels," and had not charity, or the love of God shed abroad in his heart by the

Holy Spirit, he would be "as sounding brass or a tinkling cymbal," and with all his mortal greatness, Christ might say unto him: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

3. *Could we gain all the pleasures of the world, and lose our souls, what would their most exquisite delights profit us in comparison with a peace of conscience, a joy in the Holy Ghost, and ultimately the crowns and thrones of eternal glory in heaven?* Alas! these would all pass away with this present life, and at last leave us surrounded with all the indescribable horrors of eternity. Now pleasure, with her Syren song and passion-binding spell, leads on to beds of roses and bowers of joy, where the Sylvan queen plays the Æolian harp, and sings the intoxicating chorus, until every sense is enraptured with sounds of melody and scenes of loveliness, and the carnal mind is urged on in all the transient varieties of sinful joys. But a voice irresistible will at last break the enchantment, and death unrelenting will dissipate the delusion, and the whole mundane magnificence of riches, honor and pleasure, will recede from the vision; and then impenitent sinners will lose all for which they lost their souls. And now, on these principles of profit and loss, the important question of the text, propounded by Jesus Christ, comes home with fearful import. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul" in the unutterable labyrinths of eternal damnation.

SERMON V.

ON THE FOREKNOWLEDGE OF GOD,

AND THE
CALLING, JUSTIFICATION, AND GLORIFICATION
OF BELIEVERS IN CHRIST JESUS, ACCORD-
ING TO THE PRINCIPLES OF PRE-
DESTINATION REVEALED IN
THE BIBLE.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate; them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified—Romans viii. 29, 30.

PREFACE.—The calling, justification, and glorification of believers in Christ Jesus, are subjects of vast importance, and call for profound and elaborate investigation. But the limits of the following discourse will only allow a short explanation of the different parts of the text.

The author trusts that the truths therein contained, will commend themselves to the enlightened understanding of impartial readers; and according to the principles of predestination revealed in the Bible, point them on the path of final perseverance, to glory, honor, and immortality in the "Heaven of heavens."

It must be obvious to all who carefully read the Bible, that the ancient Israelites were the peculiar people of God, according to the institutions of Judaism. But in the gospel dispensation, the Gentiles

have equal rights and privileges with the Jews. This glorious scheme of salvation was to be carried forward in the calling, justification, and glorification of believers, in accordance with the counsel and foreknowledge of God; which led Paul to exclaim: "Oh, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." In discoursing on the passage now to be explained, we shall proceed with the division that Inspiration has furnished, and in the first place, show the nature of that foreknowledge and predestination connected with the salvation of those conformed to the image of the Son of God, as the first-born among many brethren. Secondly, the calling, justification, and glorification of those comprised in the predestinated arrangement.

I. EXPLAIN THE REAL NATURE OF THAT FOREKNOWLEDGE AND PREDESTINATION CONNECTED WITH THE SALVATION OF THOSE CONFORMED TO THE IMAGE OF THE SON OF GOD, AS THE FIRST-BORN AMONG MANY BRETHREN.

Now we here maintain, that philosophically speaking, there can neither be foreknowledge nor after knowledge with God. For from the eternity of his existence, the omnipresence of his Spirit, and the infinity of his understanding, he must know, at the same moment, all things past, present, and to come; and therefore, foreknowledge in God, as stated in the Bible, must be considered as bringing the exercise of

the omniscient mind to the finity of our comprehension, and the real succession of events, instead of any priority in the knowledge of omniscience. And as he knows all things concerning the ungodly, as he does the righteous, there must be some special sense in which his knowledge stands connected with the salvation of those specified in the text. For if we take the universal extent of foreknowledge as the ground of predestination to everlasting glory, then, all mankind would be thus predestinated; for infinite knowledge embraced them all. And as millions do not come to God for salvation, and die in their sins, we must adopt that mode of interpretation that will comport with the redemption of Christ, the means of grace, the free agency of man, and the influence of the Holy Ghost, in the accomplishment of righteousness and true holiness, as a qualification for eternal glory in heaven. Any other counsel, foreknowledge, or predestination for salvation, would be contrary to God's revealed will in the Bible, and could not stand the test of logical reasoning.

It is vastly important to properly understand the true import of that foreknowledge of God that is so conspicuously connected with the whole range of human salvation. As some very erroneous opinions have been preached and published on that subject, it is the more essential to give foreknowledge a fair explanation, without entering the controversial regions farther then propriety will admit or our space allow. Some have asserted, "that though omniscience as the

capacity of knowing is unbounded, yet God, as an infinitely free agent, can restrain its exercise from and extend it to what he sees best, and that if this be denied, we destroy his free agency, and overrule him by necessity." Now this erroneous theory may have arisen from the idea that an extension of foreknowledge to all events would make God accountable for sin, seeing that all circumstances would transpire as infinite foreknowledge apprehended; and therefore, it might be thought, that the whole amounted in substance to an unconditional decree; and on that mode of arguing, some would restrain the exercise of omniscience without ever philosophically thinking that foreknowledge could have no necessitating influence on the moral actions of free agents, and that no exercise of any of the attributes of eternal Godhead could ever be the cause of sin. And as the objector holds that "God is an infinitely free agent," he cannot affirm that he is compelled to restrain his knowledge, for that would bring the charge of necessity on his own theory, and destroy that very freedom of Divine agency on which his argument rests; and it follows, that if Jehovah is not compelled to restrain his knowledge, there can be no inconsistency in asserting that he can as unlimitedly consent to know all things as the omniscience would be infinitely capable of knowing them; and, therefore, the most extensive exercise of omnipotent agency be made to comport with the widest range of foreknowledge. And instead of Jehovah "restraining his knowledge for wise pur-

poses," from any event, he would be unable to determine from what it would be best to restrain, or to what extend it, until the whole transactions were known in all their ultimate bearings. We, then, not only maintain the truth and consistency of God's unrestricted knowledge, but we prove that the opposite doctrine implies a contradiction, and cannot stand the test of strict examination, nor answer any good end in theology.

Another theory of foreknowledge affirms, that "God foreknew all things, because he decreed all things." Now we maintain that this view is awfully erroneous, for it not only places the decree in absolute ignorance, as existing prior to infinite knowledge, but makes God the author of sin. For instead of foreknowledge arising from an eternal decree, it is inherent in the very nature of God's unoriginated existence; and his presence in all space and duration, makes it impossible for him to be ignorant of any thing in time and eternity. On these unchangeable principles, the exercise of omniscience cannot, in any sense, depend on an eternal decree; and the votaries of this doctrine are logically forced to adopt another mode of explaining their views of foreknowledge, or to fall under the chastisement of Scripture and reason for making Jehovah accountable for all the abominations that ever existed.

But in further proof of the validity of our arguments, we shall refer to some Scripture facts that are in special connection with our views of foreknowledge.

The Lord Jehovah revealed to Abraham the afflictions that the Israelites would endure by the wickedness of the Egyptians, and made known to Elisha the acts of abomination that Hazael would commit when raised to the throne of Syria. And in many instances the wickedness of the Jews was foretold hundreds of years before the circumstances transpired that brought upon them the judgments of God. Now in all these, and in many others recorded in the Bible, there are wicked actions to which foreknowledge had full extension, and in which human agency had free exercise; and though foreknowledge could not be disappointed, nor the actions be different from what they were foreseen, yet their existence did not depend on Divine prescience, but on human volition; and Jehovah, seeing all things, saw how their will would be exercised in wickedness, and accordingly predicted by the prophets, without that prediction or foreknowledge having any necessitating influence on their actions. If, then, in a limited exercise of omniscience, some wicked actions were foreseen, in which human agency had free exercise, and Jehovah's holiness full exculpation from all moral evil, then, on that same principle, his prescience could be carried forward to all things, without being chargeable for any unrighteousness found in the whole transactions. For if any decree or foreknowledge of God would determine the volitions of the will, then there could be no contingency in human actions, nor moral freedom in accountable beings; and on that ground, God's com-

mands to man to refrain from evil, and do good, would be entirely extraneous, as his own decree had absolutely determined the whole human and infernal proceedings. We now ask, are any of the spurious expounders of predestination willing to face this conclusion, and to charge all the wickedness of men and devils on the Lord Jehovah, as their theory would inevitably do; and if they are not, let them start back with abhorrence from the doctrine that would bring them to such a deplorable result.

In maintaining the holiness of God, and the correctness of his moral administration, we must stand on the doctrine of the freedom of the will and the accountability of man as a moral agent; and then, without infracting any principle of the Divine government, or curtailing foreknowledge, we can triumphantly affirm, that he who sees the will of man possessed of power to do or not to do certain actions, can as clearly foresee the result of the volition in fact, as he saw it prior to its exercise in possibility.

Therefore, a fair exhibition of the predestination of the text shows, that foreknowledge can have no propelling influence on moral actions that depend on human agency for their existence; for actions arising from moral freedom would be exactly the same if Jehovah had been previously ignorant of them. For omniscience, acting in harmony with all the Divine attributes, can never be accountable for the violation of any law that is holy, just, and good, and has for its foundation the perfections of eternal Deity. This

view fairly settles predestination on the basis of truth, and exhibits foreknowledge in relation to salvation, according to its real scriptural import; and eternally frees it from having any influence in producing transgression here, or damnation hereafter; and so the calling, justification, and eternal glorification specified in the passage that we are explaining, accords with boundless benevolence, and exonerates Jehovah from all partiality to others when impenitent sinners are excluded from salvation on earth, and crowns and thrones of glory in heaven.

But as sin has entered into our world, and involved the necessity of salvation, it is essential to a full understanding of the character of God and the whole gospel scheme that embraces sinners, to ascertain how sin was first produced, and its baleful influence on our first parents in Paradise, and, through their fallen state, on all mankind. In tracing sin to its source, we cannot find its origin in God; for he, being infinitely holy in himself, could communicate no unholiness to others. For in the unchangeable nature of cause and effect, an attribute that is immutably holy in its existence, can never be directly or indirectly the cause of sin in its exercise; and this extricates the character of God from all connection with sin in design, decree, or action; and it therefore follows, that the sin which involved the necessity of salvation, was the act of a finite being governed by moral law, and like all other intelligences was once perfectly holy.

Law, to rational and holy beings, implies a power

to obey or disobey, or they would be overruled by coercion; and if compelled to moral action, could not be properly approved or condemned for their actions, and as the passive pliants of necessity, would not be proper subjects of moral government, nor of rewards and punishments, which in free agents must always be connected with the righteousness or unrighteousness of their own voluntary proceedings, in relation to the standard of accountability by which they are held responsible to the great Lawgiver, that always governs his intelligent creation in accordance with the capacity of their existence, the circumstances of their situation, and the principles of good government; and he who will not obey the law, nor accept pardon, must suffer the penalty. Jehovah, on principles of wise and benevolent jurisdiction, could not bring intelligent beings into existence, and in harmony with holiness, justice, and goodness, decree their downfall; for that would place his proceedings in contradictory opposition, and give an awful exhibition of inconsistency in first forming them holy and happy, and afterward causing them, by his own arrangement, to transgress the great principles of righteousness that govern all pure intelligences. The sin, therefore, that led to the necessity of salvation, cannot be identified with God's decree, and shall now be brought to the origin of its existence, prior to its introduction into Paradise, where it overwhelmed Adam and Eve in moral ruin, and involved the whole human race in deep depravity, beyond the possibility of the calling, justification, or

glorification expressed in the text, without a Divine scheme of redemption and salvation to destroy sin, and to bring present and everlasting righteousness to true believers in Jesus of Nazareth, as the great sacrifice for sin. St. Peter declares that "God spared not the angels that sinned, but cast them down to hell." And Jude says: "and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Now these passages establish the fallen state of some angelic beings, who fell by sin from their original rectitude through the transgression of law; and by the agency of a fallen spirit, in the form of a serpent, our first parents were led to sin against their Maker, and by their disobedience, brought upon the whole race "death and all its woes." Here, then, we see the necessity of a scheme of mercy and salvation, that would harmonize the Divine attributes, support the dignity of violated law, and maintain the free agency of man, in a plan of reconciliation that would sufficiently satisfy justice, and leave room for the exercise of infinite goodness, in forgiving iniquity, transgression, and sin. All these ends were gloriously accomplished through the sacrifice of Calvary, where all the principles of God's moral government centred in saving all who would comply with the heaven-originated arrangement that made salvation possible to all mankind, and eternally sure to those who would repent, believe, and obey the Divine requirements implied in the calling and salva-

tion of all predestinated in the text, according to the counsel and foreknowledge of God. In this dispensation of the glorious gospel of salvation, we see no eternal reprobation of sinners, as the result of "Divine Sovereignty," nor any eternal partiality by which saints were foreordained to immortal glory; but we see the unchangeable principles of the Divine government carried forward in the glory of the Monarch, the splendors of the throne, and the rights of the subjects, in open opposition to all dark and deplorable theories that tarnish Jehovah's character, and that make him the author of all the sin, suffering, and damnation in his dominions.

In view, therefore, of the principles of predestination that we have unfolded, the only remaining difficulty concerning foreknowledge sufficient to puzzle the weakest theological mind is, that if the final destiny of the ungodly were individually known to God, it would be unreasonable, and even absurd to strive by his Spirit to save those that he foresaw would be finally damned, notwithstanding his gift of the Holy Ghost to save them, which would be in direct opposition to what his foreknowledge apprehended respecting their damnation.

Now, however formidable this objection may appear at first sight, it nevertheless implies a contradiction; for God can only see things according to their real philosophic order; and can thus see no man in hell, until, in the nature of things, he sees him resisting the Spirit, transgressing the law, and neglecting or

refusing the means of recovery ; and to see him damned on any other principle, or by any other process, would be to see the end without the means to accomplish it, and would be a contradiction inapplicable to the God of everlasting consistency. The objection is then illogical, and contrary to the nature of cause and effect that regulates every scene and circumstance throughout God's monarchy. Therefore, Scripture and reason will not justify us in believing that foreknowledge can identify any man with damnation, otherwise than the intermediate state embraces those proceedings that lead him there by the exercise of his own agency in wilful wickedness, that he had power to avoid. On these philosophic and scriptural principles, if God were to withhold the Holy Spirit from those that would be damned, that would make the sinner's salvation impossible by that deprivation ; for no man could be saved without the Holy Ghost, and it would set the Spirit and the atonement in contradictory opposition. For as Christ died for all, the Spirit must be given to all, to accomplish salvation for all who yield to be saved through faith in the atoning sacrifice ; therefore, the objection to our view of foreknowledge is baseless, and passes away before the light of truth as clouds before the morning sun, when he spreads his flaming splendors on the eastern sky. We now triumphantly maintain that the influences of the Holy Spirit, the atonement of Christ, and the truths of the Bible, are full proof that God has no pleasure in the death of sinners : " Say unto them, As

I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." This God of unchangeable goodness, O believer! is thy God, and in faithful accordance with the principles of predestination that I have explained, will make all things work together for your good, because you love God. The roll of years, and the wreck of centuries, show the mutability of human plans, and the vanity of earth-born pretensions, but the counsel of God shall stand forever. The whole scheme of salvation is laid in infinite wisdom, and shall be perpetuated by everlasting strength. We leave this part of the subject of foreknowledge and predestination, with the fullest assurance, that in the day of judgment, God shall show to all beholding worlds the outbeaming glory of those heaven-inspired truths on which we have expatiated, in vindication of infinite benevolence, that eternally excludes all predestinated cruelty to sinners and partiality to saints, on the unoriginated principles of eternal fairness; and shall now explain the nature of that image of the Son of God to which we are predestinated, and are to be conformed.

The image specified in the text cannot be the same as that recorded in the first chapter of the Epistle to the Hebrews, where it is said of the Son, that he is the "brightness" of the Father's "glory," and the "express image of his person." For there he is exhibited in the essential splendor of his existence, and could not therefore be that image that God the Father

will stamp on all his true followers. But the image to which we are called in the gospel, is that of perfect holiness; for in that Christ appeared in all his proceedings as our great Example. And as far as it is essential for fallen mortals to be conformed to the image of Christ's holiness, the word of God, the plan of salvation, and the power of the Holy Ghost, through a living, active faith, in the sacrifice of Cavalry, are sufficient for the accomplishment of that experimental purpose. Adam and Eve lost the image of moral perfection through sin, and involved all mankind in the ruins of a fallen nature, but now man may be restored to gospel perfection, and serve God with all his heart, as the plan of salvation implies, and the Bible requires of all the brethren, of whom Christ is the first-born. This, then, being admitted respecting the image to which as believers we are to be conformed, it is also essential to a full and fair explanation, that we show in what sense we are to understand the Son of God as the first-born among many brethren.

Now we cannot surely understand the apostle in the text, as referring to what some denominate "the eternal Sonship of Christ," for in that respect, he could not be like unto his brethren, as none of them could be from eternity. The word first-born is mentioned in several places in the Sacred oracles, and is differently applied by the inspired authors. But when applied to Christ, it is always to be viewed in a preëminent sense, as meaning most excellent, most distinguished, best beloved, or chief of all. On this

ground, he is called "the first-born of every creature;" and "the first-born among many brethren." He is the most excellent of all the principalities and powers, and has a "name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

II. THE CALLING, JUSTIFICATION, AND GLORIFICATION OF THOSE COMPRISED IN THE PLAN OF SALVATION, ACCORDING TO THE PRINCIPLES OF PREDESTINATION REVEALED IN THE BIBLE.

In the Divine oracles the word *called* is a common or familiar one. Moses, the great lawgiver of Israel, was called of God to go unto Pharaoh, king of Egypt, and demand the liberation of the Hebrews. Aaron was called to the Priesthood; and Paul and others were called to the apostleship. And Christians are called with a high and holy calling. God has various ways of calling sinners to repentance. But the chief method is by his word and Spirit. The Holy Ghost is given to every man to enlighten the moral darkness of his understanding, and to rouse him in a state of sin to a fearful consciousness of the coming wrath and fearful damnation that await him in a state of final impenitence, and to lead him to seek that change of his moral nature that makes him a new creature in Christ Jesus. He also calls by his word, read or expounded. The Bible is a lamp to our feet, and a light to our

path through the wilderness of this world. It is the great standard of moral action here, and of rewards and punishments hereafter. Those infidels who deny its inspiration, would be logically forced from their own premises to adopt the absurdity, that God has ushered into existence intelligent and immortal beings, without giving them any revelation of his will, or any prescribed course of obedience to himself as their Creator, Preserver, and rightful Sovereign. The kingdom of nature does not afford that spiritual information that man requires, and, therefore, we should turn to the Bible, instead of offering our homage at the shrine of creation, which, without the Holy Spirit and Divine Revelation, could never lead us to God and salvation. Well did Pollock say: "The Bible is the star of eternity, the only star with which to navigate the sea of life." Christ sayeth, "Search the Scriptures." And in his commission to the apostles, said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we see the great specialty of salvation and damnation hinged on believing and unbelieving. It is then faith in the word of God, through the merits of Christ, that makes the call of God effectual to salvation; and the want of this faith in the Divine testimony, and in not appropriating the merits of the atonement to the soul, are the reasons why so few of the called are chosen to eternal life; and not because of any predestination that uncondi-

tionally sealed their doom from all eternity. This is further evident where Christ said to the unbelieving Jews: "Except ye believe in me, ye shall die in your sins. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Now if it were impossible for any sinner, under the sound of the gospel, to believe in Christ for salvation, how could the wrath of God abide on him for not performing an impossibility, and for not obeying the calling found in the text? We rejoice that the cause of the damnation of those who would not obey the gospel calling, is not found in the counsel and foreknowledge of God, nor in the nature of predestination, but in the wilful refusal of sinners to comply with the means of election and reconciliation to God by the death of his Son. On this ground, of a free and full salvation for all mankind, Jehovah says: "Look unto me, and be ye saved all the ends of the earth, for I am God, and there is none else." This passage crowns the climax of God's benevolence toward the whole human race; and never could comport with any theological scheme of predestination, that would consign any man to endless ruin without having previously the possibility of eternal life. This gospel calling, according to the incontestable explanation that we have given, settles the entire blame of damnation on the sinner's own head, and secures the eternal blessedness of all obedient believers in Christ. For "he became the author of eternal salvation unto all them that obey

him." He says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Here we have the voice that calls, the obedient believers that follow, and the omnipotent power that upholds and saves all who are predestinated and called to salvation and glorification on the principles of final perseverance.

But "whom he called, them he also justified." Justification, in a legal sense, is a work done for us, exonerating us from condemnation for the violation of law to which we are held accountable; and may be denominated an "act of God's free grace, whereby he pardoneth all our sins, and accepteth us as righteous for the sake of Christ alone." But justification through Christ, according to the gospel, widely differs from that obtained from any other source. If we commit an offence against a human government, and a legal process condemn us to suffer the penalty, the pardoning power can remit the punishment, and set us at liberty, but cannot take away the inward principle of rebellion; and after obtaining pardon from the executive, we might still be enemies of the government, and even embrace the first opportunity to break its laws. But when God justifies a sinner, he also changes his heart and makes him a friend of his moral government, and gives him the Holy Spirit to bear witness with

his spirit, that he is a child of God, and an heir of the kingdom of glory. This view of justification is fully established by Paul, in the fifth chapter of his Epistle to the Romans, where it is said: "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This, now, is the true Scripture justification, and in possession of its blessed experience, we may grow in grace, and in the knowledge of God our Saviour, until we arrive at all that purity of heart specified by Christ, when he said: "Blessed are the pure in heart: for they shall see God." Now instead of these justified, or even sanctified ones being exalted to heaven by any abstract decree, foreknowledge, or eternal partiality, that elected them, and left others to perish, who might have been included in the covenant of mercy, they are commanded to make their calling and election sure; and to stand fast in the liberty wherewith Christ hath made them free. For sayeth the Lord Jehovah: "If any man draw back, my soul shall have no pleasure in him;" which plainly proves the possibility of wrecking our eternal interests by unfaithfulness. But, notwithstanding this, all God's persevering

followers may joyfully exclaim with Paul and his associates: "But we are not of them who draw back to perdition; but of them that believe to the saving of the soul." The next and only thing now to be explained, is the eternal glorification of the righteous. For "whom he justified, them he also glorified." Now, according to the foregoing arguments, and Scripture plan of salvation, we maintain that the eternal glorification of the saints stands connected with the same principles of probationary faithfulness that their acceptance of the terms of salvation did, in the commencement of their spiritual career, which led to their justification, when they obeyed the gospel calling, and without which, they could not have been the subjects of saving grace here, nor heirs of glory hereafter. Glorification is, therefore, the result of faithfulness, in obedience to the gracious requirements of God on earth, and without which, no man could be admitted to the kingdom of glory in heaven. On these principles we affirm, that the same plan of predestination that embraces the foreknowledge of God, the atonement of Christ, and the influences of the Holy Ghost, must also embrace the free agency and faithful perseverance of saints, in relation to their passport to glory, honor, and immortality in the heaven of heavens, where God himself crowns the climax of eternal glorification.

SERMON VI.
THE DOCTRINE

OF

ENTIRE SANCTIFICATION, RELATIVE TO
ITS PROOFS, AUTHOR, INSTRUMENTALITY,
NATURE, AND EXTENT.

“Sanctify them through thy truth : thy word is truth.”

John xvii. 17.

IN these words Christ prayed to God the Father for the sanctification of his disciples. Sanctification, in the Bible, has a twofold meaning; first, to set apart for sacred purposes, and, secondly, to purify from all moral defilement. Isaiah sayeth : “Sanctify the Lord of hosts himself, and let him be your fear,” that is, set him apart as the object of your spiritual adoration. And Christ said in relation to the work he had to perform, “I sanctify myself.” The apostles were sanctified, or set apart for the work of the ministry. But in their case, sanctification also implied a deliverance from all moral impurity. When called to the apostleship, they were surrounded with great moral darkness; and notwithstanding the instruction given by their Divine Master, some of them remained in considerable

ignorance, and comparatively in a low degree of spirituality, until the gospel dispensation was ushered in, on the day of Pentecost, when all but Judas received a renewal of their commission, and a baptism of the Holy Ghost that brought them a fulness of salvation, and ministerial qualifications, that comported with Christ's promise to endue them with power from on high, and to send the Comforter to abide with them forever. In the fulfilment of this promise they obtained an instantaneous sanctification that far surpassed their former experience. Even Peter, who denied his Lord in the hour of personal danger, afterward hailed with joy the apparatus of martyrdom, and died in triumph. On these principles the prayer of Christ for the apostles, fully implies the twofold meaning on which I have briefly expatiated; and in further explanation of which, in its application to the purification of others, I shall, in the first place, exhibit the Scriptural evidence by which the doctrine of entire sanctification may be established; and secondly, the Author, Instrumentality, and Nature of sanctification.

I. EXHIBIT THE SCRIPTURE EVIDENCE, BY WHICH THE DOCTRINE OF ENTIRE SANCTIFICATION MAY BE ESTABLISHED.

1. *By Divine Commands.* Jehovah said to Abraham, "Walk before me, and be thou perfect." Moses said, "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul." Christ said to his dis-

ciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And Peter enjoined, "But as he which hath called you is holy, so be ye holy in all manner of conversation." Jehovah himself saith, "Be ye holy; for I am holy." These passages show the extent of holiness that it is our duty and privilege to enjoy. And as Jehovah would not command an impossibility, we may therefore seek and obtain the purity that he has enjoined; and according to the doctrine of St. James, "be perfect and entire, wanting nothing."

2. *By Promises.* Moses said, "and the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul." The Psalmist says, "God will redeem Israel from all his iniquities." And Ezekiel, in proclaiming the great promise of God said, "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes." Christ said, "Blessed are the pure in heart; for they shall see God." Peter saith, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." And Paul says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the

fear of God." We now ask, is it possible for entire holiness to be more plainly promised than in these passages of Holy Scripture? And as all the promises of God, in Christ, "are yea, and in him amen," we may therefore believe and receive all the sanctification that he has promised, to make us happy here, and to prepare us for crowns and thrones of glory hereafter.

3. *By Prayers.* David prayed, "Create in me a clean heart, O God." Creation, in the Bible, has two significations; first, to bring into existence that which had no existence before; and secondly, to form that anew which already exists in a state contrary to the original formation. In this last sense the Psalmist wished and earnestly prayed for the creation of his heart in righteousness and true holiness; and if he had not believed in the possibility of enjoying that for which he prayed, he surely would not have evinced such hypocrisy, as to pray to his Maker for the performance of an impossibility. But the prayer of Christ in the text for the sanctification of his followers, is positive proof that there may be a reception of that purification for which he prayed.

Paul said to the Ephesians: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with

all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." O, what an overwhelming fulness of salvation is here expressed, as the present privilege of all true believers in Christ Jesus! Paul also, in praying for the Thessalonians, said: "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Now to assert that we cannot be sanctified until death, would make this prayer absurd and contradictory; for the apostle not only prays to sanctify them wholly, but to preserve them in that state, and also pledges the faithfulness of God for the accomplishment of that purpose, which totally destroys the doctrine that we must necessarily wait for entire purification to the hour of death. And as it will be easily admitted that the members of the Church of Thessalonica were generally in a justified state, when the prayer of Paul was offered for their sanctification, it follows that both were not received at the same time. And though we freely admit all the joy of salvation and hope of glory implied in a Scriptural justification, we, nevertheless, maintain the necessity of a distinct work of entire sanctification; not, however, distinct in nature from the grace of justification, but in the time of its reception, and in the great amount of purification received in the destruction

of all moral defilement, causing its possessor to rejoice in the well-known fulness of gospel salvation far above his former experience, and the experience of those who are only converted and slowly growing in grace. For notwithstanding all the peace and joy and hope of justified believers, there might be a depth of unsanctified nature within them, that their own knowledge and the purifying power of the Holy Ghost had not yet reached; and, therefore, whatever extent of grace might be received in conversion, none should profess that they are entirely sanctified, until the Spirit of God would impart the witness. "The Spirit searcheth all things; yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." If, then, perfect holiness be a free gift of God, as we believe it is, "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God;" it incontrovertibly follows, that the Holy Spirit can witness, in the soul of a believer, the amount of salvation given by God the Father, through Jesus Christ his Son. For if the Spirit of God testifies in the heart and conscience of a sinner that he is guilty and condemned by the law, and assures a justified believer that his sins are pardoned and his soul converted, and convinces a minister of the sanctuary that he is

divinely called to preach the gospel, on what principle could the witness of the Holy Ghost be withheld from the great work of sanctification? I know no argument founded on Scripture and reason, to prove that Jehovah would refuse the direct witness when all moral depravity was destroyed, and when that witness would gloriously crown the great triumph of experimental Christianity in the souls of sanctified believers.

4. *By Examples.* Enoch was so purified by Divine grace, that he walked with God three hundred years, and had a testimony that he pleased God. And what shall we say of the holiness of Abel, Abraham, Moses, Samuel, Elijah, Job, Isaiah, Jeremiah, Ezekiel, Daniel, Simeon, John, Stephen, Paul, and a host of others in the old and new dispensations, some of whom would surely prove the power of God to save to the uttermost, according to the heaven-originated scheme of salvation? And while our faith may be strengthened in the doctrine of perfect holiness by the *commands, promises, prayers, and examples on record*, we may confidently believe, that as the light of the glorious gospel shines more brightly on the Church now, than in any former age of the world, there are many living witnesses of entire sanctification. Surely, there is nothing in instantaneous sanctification to stagger our faith or confound our reason; for if Satan had power, through the sin of our first parents, to instantaneously efface from their souls the image of God, that consisted in righteousness and true holiness, we might, therefore, easily believe that according to the gospel scheme of

salvation in Christ Jesus, Omnipotence could instantaneously restore that image, and enable us to triumph over all moral evil in experience and practice. There has been a great deal written on sanctification, and many opposite opinions have been advanced by controversialists while endeavoring to maintain their different theories. But whatever may be approved or condemned in human performances, it is vastly important to have the work of holiness perfected in our own souls. No well regulated controversies, critical disquisitions, or orthodox articles, can be a substitute for purity of heart. And wherein human productions may be considered instrumental in the attainment and perpetuation of holiness, we may profitably avail ourselves of such helps, but must, nevertheless, lay the great stress on the Book of God, and the power of the Holy Ghost.

II. THE AUTHOR. INSTRUMENTALITY, AND NATURE OF SANCTIFICATION.

1. *The Author.* Jehovah the Father is the great Author of sanctification to whom the Son prayed for the apostles; and to him, all who wish the purification of their hearts must look. For he saith: "Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else." There is no other source from whence holiness can be derived; and all pretensions to the experience of salvation from secondary causes, as substitutes for the great Original, will be as sliding sand and yielding air; and will at

last leave their votaries in spiritual darkness. This is so plainly obvious in the Holy Scriptures, that it is truly astonishing that any should trust for spiritual safety in any thing but the Lord Jehovah. But, however others may diverge from the soul-saving fountain of eternal goodness, the true believer, who is sincerely seeking the entire sanctification of his soul, will easily admit all that we have said concerning the unbounded Author of sanctification; and therefore, without any further exemplification of this essential doctrine of our holy Christianity, we will explain the scriptural arrangement through which Jehovah imparts full salvation.

2. *The Instrumentality of Sanctification.* Christ sayeth: "Sanctify them through thy truth: thy word is truth," and also says: "Ye shall know the truth, and the truth shall make you free." Paul, in writing to the Thessalonians, says: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." We here see the great stress that is laid on the truth in the accomplishment of our salvation. It ought to be distinctly understood, that the God of truth can never make falsehood a means of doing good, for that would be unphilosophic, and contrary to the real nature of cause and effect. And though he can overrule and counteract falsehood by the truth that he employs, and the energy that he exerts, yet a lie, from its own nature, must always tend to evil consequences; and we should therefore, under all circumstances, and in

opposition to all false principles, come at once to the great system of truth revealed in the Bible, as the only infallible instrumentality that leads, through faith in Jesus Christ, to the unoriginated source of salvation. Faith in the word of truth, or testimony of Jehovah, is capable of performing wonders in the kingdom of grace, as it has often done in the kingdom of nature. Through faith, the ancients "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And if, through faith in the Divine testimony, the chief of sinners found pardon and acceptance, those who are now groaning for full deliverance from all inward defilement, need not stagger at the promise of God through unbelief, but may plunge at once into the fountain opened for sin and uncleanness, and become "white as snow in Salmon." The truth of the atonement, as exhibited in the Bible, has sufficient efficacy to save the vilest of the vile who come to God for salvation; and all who earnestly believe in God's method of saving sinners, should practice on the principle, that "now is the accepted time, behold, now is the day of salvation." From these considerations, unsanctified believers should acknowledge that God is not only able to save to the uttermost, but that he is able and willing to save now. There is not a theologian on earth that can offer any valid argument in

favor of the sanctification of the soul at any future time, that would not apply more forcibly for its entire purification now. And as the Word of God forbids all procrastination, we urge believers in the most unlimited sense of experimental righteousness, to ask and receive, that their joy may be full. And, to crown the climax of all sayings concerning the greatness of experimental religion in all its gospel fulness, we declare with Paul, that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," and with him exclaim, "Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end." Here, then, we have a fulness of salvation which far surpasses all sanctification; for that means to be made holy or pure in heart, and amounts to the sanctification asked, believed, and experienced—but God is gloriously able still to do far above all that we ask or even think, according to the power that worketh in us. And this leaves us not only in possession of a Scriptural demonstration of the doctrine of perfect holiness, but of an experience of the fulness of salvation, and the love of God in the soul, to an indescribable extent that no cold-hearted theorist can ever explain away.

3. *The Nature of Sanctification.* We have already glanced at its true scriptural character, but shall now define more particularly its real instantaneous nature, in opposition to all contrary notions, which keep their votaries in comparative spiritual darkness. Sanctification implies to be saved from sin, and to be purified

by the power of the Holy Ghost from all moral contamination ; for where any moral evil remains in the soul, it would be improper to say that it is wholly sanctified. And as sanctification is a Divine work, Jehovah can as effectually purify the whole soul in a moment, as he could effect a partial sanctification, or accomplish the work by slow degrees. If our faith in the soul-saving efficacy of the sacrifice of Calvary is sufficiently strong, we may, at any moment, obtain the fulness of the gospel blessing. For as the unchangeable God is as able and willing now, as he ever will be, we should at once believe, and be saved from all unrighteousness.

And as this salvation is a gracious work, effected by the most high God, without any righteousness of our own to induce him to manifest himself to us, we should come "boldly to the throne of grace," in accordance with his invitation, knowing that no procrastination, or human training, can bring us in possession of a greater preparation for the blessing than we now have ; and we should therefore receive sanctification at the present time, as a free gift of God. We are too apt to believe that we will obtain the blessing some time hence ; but the longer we defer its reception, the harder it will be to obtain it, as the principle of procrastination will grow stronger by continuance, and the habits of postponement will accumulate upon us—and there is great danger of arriving at the conclusion that there is no instantaneous sanctification to be experienced, and that we must

progress in our Christian career to the hour of death without its soul-saving fulness, or knowing, by the witness of the Spirit, that we are sanctified. Growing up after perfection, is a different thing, in some respects, from the sanctification for which I here contend, and to which I urge all that are truly converted to God, but who are not yet made entirely holy. It is our blessed privilege, after we are sanctified, to grow in grace and in the knowledge of God our Saviour, and in the constant exercise of our powers to approximate in endless progression toward the absolute source of perfection. But this is somewhat different from growing in grace before we are sanctified. In the one case, moral impurity retards our progress, but in the other the soul is untrammelled, and can grow abundantly more in grace than before we received the great blessing of sanctification. We may be well assured, that neither the actual existence of sin, nor the moral contamination of the soul, to any extent, is essential to a growth in grace; and therefore, to tell an unsanctified believer to grow up by degrees after the destruction of moral evil, would be an unwarrantable heresy, when all moral impurity could be destroyed now, only for our unbelief that prevents the blessing.

This, then, brings us to the real, instantaneous nature of sanctification, and to the true principles of religious progression, according to the Divine oracles, around which all our arguments must cluster, in opposition to all the baseless speculations that formalists,

Pharisees, and weak believers can bring. Amidst the theological theories now extant, it is difficult for some to form settled and correct opinions of the great doctrines of holiness; and while many are puzzled with the contradictory notions found in clerical controversies, I consider it the safest way for them to settle down on Scripture and reason. And as reason, under the influence of the Holy Ghost, is the faithful expositor of the Bible, we should believe no explanation of sanctification that reason and revelation would not justify. Elaborate works on plain Christian holiness often puzzle rather than profit the readers; for there is such a laborious round of explanation in some ponderous volumes, that the unsophisticated mind shrinks from the unprofitable task of encumbering the understanding with a mysterious mass of theological elements on such a plain subject as purity of heart. And I am led to believe that Mr. Wesley's Tract, or "Plain Account of Christian Perfection," is the best human production published on sanctification. And I deliberately contend, that the Methodist Episcopal Church should never suffer the true scriptural doctrine of that tract to be pushed out of its plain path by any heterogeneous mass of theological materials, brought forth by others, either for pecuniary or ecclesiastical purposes; and who might be satisfied with very superficial attainments in their religious experience, and be mere babes, when they ought to have arrived at the stature of men in Christ Jesus, having all unrighteousness destroyed by the mighty

baptism of the Holy Ghost, and be capacitated to grow up constantly toward eternal perfection, in the heaven of heavens, where all who enter that bright realm shall have a blessedness commensurate with the capacity of their existence, the extent of their improvement, and the amount of gospel holiness. There, those who experienced the fulness of perfect love, preached by Mr. Wesley, shall shine as stars of the first magnitude. The church suffers great loss, when the doctrine of entire sanctification is not proclaimed from her highest battlements. Holiness, on its highest tower, stands as a heaven-kindled beacon on the isthmus of time, to point out a glorious passage to the harbor of eternity.

Jehovah saith: "ye are my witnesses" and therefore all his true followers should take a rejoicing interest in bearing testimony to the truth. No worldly prudence, fear of persecution, or confrontation of error, should make us silent on this great subject, which is so intimately connected with the glory of God and the welfare of the world. I may now be personally permitted to proclaim, that I unflinchingly stand on the Wesleyan doctrine of sanctification, as I have ever stood since my conversion to God, through Christ Jesus, by the power of the Holy Ghost. And though I have believed in a greater amount of inward holiness, in justified believers, than some good brethren seemed to do, and could not admit the explanations of some concerning the state of sanctification, I have nevertheless unchangeably believed that whenever

there was any moral impurity in the soul, it was the privilege of a true believer in Christ, to have it instantaneously destroyed at any moment by the power of the God of salvation. And I am now so firmly grounded in this faith, that if all the men on earth were to write books to the contrary, they would appear to me, with all their purblind wisdom, as an *ignus fatuus* whose vaporing vacillations float in empty air, and at last leaves its beholders in the mists of deeper darkness.

But though it will be generally admitted that holiness is a doctrine of the Bible, and essential to eternal glorification in heaven, some will nevertheless differ from my views of its instantaneous reception, and still cling to their favorite theories, which, if not sufficiently overthrown, may lead others astray, who are willing to inquire for the old paths, and to walk therein. And as all their notions of sanctification may be resolved into one of three theories, I shall give each of the three an explanation, and let the whole stand or fall by Scripture, reason, and experience.

First. It has been asserted, that justification and sanctification are accomplished, when the soul is converted to God, and if any thing afterward is found in the soul contrary to holiness, it is because of unfaithfulness after conversion. Now in opposition to this view, we would not limit the Holy One of Israel, nor assert that it is impossible for God to justify and sanctify the soul of a believer in Christ at the same time; but we nevertheless maintain that this is not his

usual manner, as specified in the Bible, and as proven by the general experience of Christians.

To make justification and sanctification the same thing, or both at the same moment, would involve the inspired writers in the charge of unwarrantable carelessness in making such different statements concerning them, if they both meant the same thing precisely; and would expose their productions to animadversion; and therefore, in avoiding such censure, we must contend for the proper distinction between the two states of religious experience. We hold that Paul was addressing justified believers when he prayed that the very God of peace might sanctify them wholly. And if he believed that both states were the same, his prayer was an unwarrantable extra in asking Jehovah for what they then possessed.

In the converted or justified soul, the kingdom of God may be compared to a mustard-seed, which was one of the smallest of all seeds, as it was in application to the onward progress of Christianity by Christ himself from its commencement; and on that principle of experimental diminutiveness applied to actual babe-ship in religion, how can such a state of justification be properly compared to that extent of salvation specified in various parts of the sacred oracles, and gloriously proclaimed by Ezekiel, Joel, Paul, and others? Surely the mustard-seed quantity of grace in the commencement of the kingdom of righteousness, did not amount to the heart-cleansing power experienced on the day of Pentecost, when the baptism of

holy fire was poured out so profusely on the apostles. and prior to which there is demonstrable evidence that some of them were not entirely sanctified. But in opposition to this, it may be stated that some in conversion receive far more grace than the mustard-seed would spiritually imply, and therefore may be also entirely sanctified. Now without denying the larger degree of grace that some receive in justification, in comparison with what some others obtain; or disputing the power of God to sanctify the soul at that time, we would assert, that if such persons had the witness in their own souls, of the truth of their sanctification at the moment of conversion, we could then but view them as mere exceptions to the general experience and testimony of others who firmly believe, and even know, that they were not wholly sanctified in conversion, from the whole amount of their unholy nature. On this ground, the oracles of God and the general experience of Christians, would have to regulate us at last in proving that justification and entire sanctification are not theologially and experimentally the same. And though some do, from the nature of their capacity, the strength of their faith, and the gift of the Holy Ghost, receive more grace in conversion than others, and may declare that justification is a great work wrought in us by the Almighty, when our sins are pardoned, yet that would form no real objection to the doctrine of the entire purity of our nature from all moral contamination. For there might still be a depth of depravity in their souls, to

which their own knowledge and the sanctifying power of the Holy Ghost may not have reached; and it would not be proper to profess entire sanctification until the Divine Spirit would clearly testify to their deliverance from all moral impurity. And if they did not receive that witness at the time of conversion, it would be improper to rely on any other evidence, or to state that they were justified and sanctified at the same moment; so this theory will not stand the test of sound Scriptural and experimental investigation.

Secondly. But some affirm that sanctification is a progressive work until the hour of dissolution. Now, however plausible this theory may appear to those who do not bring themselves sufficiently to the heart-cleansing power of the Holy Ghost; it is nevertheless more indefensible than the former one, to which we have so strenuously objected. For it proceeds on the principle, that it necessarily requires our whole future life for the performance of a work that Jehovah can accomplish in a moment, if we believe on his Son for full salvation; while the first theory would neither limit the power of God to any progressive process, nor procrastinate entire sanctification to any future time, this one would do both, and tamely proceed on principles diametrically opposed to the Bible, which sayeth to the full extent of gospel perfection, "now is the day of salvation;" and would also make the language of St. Paul to the Thessalonians absolutely foolish, where he says: "And the very God of peace sanctify you

wholly ; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ ;” and he adds : “ Faithful is he that calleth you, who also will do it.” Now, if this sanctification of soul, body, and spirit, could not be experienced until death, then the prayer of Paul to preserve the Thessalonian saints blameless must have had its application after death, and according to that, Paul prayed for the dead, which would be both false and foolish. We may then see that his prayer embraced those to be sanctified and preserved before death ; and he pledged the faithfulness of God that it would be done. And we should give no explanation of sanctification that would implicate the wisdom and purity of the apostle, or induce professors of religion to expect, at death, what God is willing to bestow now, through faith in Jesus Christ his Son.

Thirdly. Others believe that sanctification is an instantaneous work, and that we may be sanctified now, and receive the Holy Spirit to witness this great work in our souls. This is the only theory of entire sanctification that can fairly comport with the power and goodness of God in the plan of salvation, as revealed in the Bible. The whole gospel scheme of salvation proceeds on holiness to the Lord ; and if there is any thing in our hearts or lives contrary to righteousness and true holiness, we may believe and be saved. Mr. Wesley, in speaking of the work of sanctification in England and Ireland, and of the numbers who professed to be sanctified, says : “ Not

trusting in the testimony of others, I carefully examined most of them myself; and in London alone, I found six hundred and fifty-two members of our society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; but, sometimes in one part of England or Ireland, sometimes in another; and every one of these has declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment. Had half of these, or one third, or one in twenty declared it was gradually wrought in them, I should have believed this with regard to *them*, and thought that *some* were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believe they are sanctified, declare, with one voice, that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work." In this extract, from the pen and truth of Mr. Wesley, we have a glorious testimony in favor of the doctrine that my sermon is designed to establish; and Methodists ought to rejoice that their great forerunner had such clear views, and recorded so many witnesses of God's power to save to the uttermost, by instantaneous sanctification. And instead of opposing this glorious doctrine, or stopping short of its blessed enjoyment, each should, with heartfelt sincerity and mighty faith, exclaim with the

Psalmist: "Save now, I beseech thee, O Lord!" And as the light of Divine truth is to shine brighter to the perfect day, and as this is a most glorious age of the world for the triumph of gospel grace, it is reasonable to believe that there are now, in Christendom, many burning and shining lights of full salvation from actual sin and moral contamination. Preachers of the new and everlasting covenant have a fine field for further prosperity, in urging on "the sacramental host of God's elect," to all the length and breadth, and depth and height, of the love of God; that passeth knowledge, so that the Church may, in her ministers and members, be filled with all that fulness of sanctification that is implied in the great and precious promises to Jews and Gentiles. Then, the flowery vanities of fashion, and the flesh-pleasing pleasures of sin, will appear as evanescent as "the sunbeam that sports on the morning cloud;" and the riches, honors, and pleasures of this world will be as nothing, in comparison with the love of God and hope of heaven that the rack, the scaffold, and the stake could not destroy.

We now settle down on the doctrine of instantaneous sanctification with a confidence as unshaken as the everlasting mountains; and though, like all other degrees of soul-saving grace, it is progressively sought, yet it is obtained in a moment, and its reception confirmed by the witness of the Holy Spirit, through whose active agency, and the exercise of faith in Christ, the soul can be kept pure until its passport to a glorious immortality, where the indwelling of the

same Spirit shall be a source of unspeakable joy through eternal ages. The Holy Ghost, that effects this great work of holiness in the hearts of believers now, and the Divine evidence of which some deny, dwelt in the Church in the days of Abraham, Isaac, and Jacob, and, therefore, we are preaching no new doctrine of spiritual influence. For at that early age of the world Jehovah manifested himself to his worshippers, as the nature of that dispensation required, when there was no written revelation; and down through a series of centuries the Divine Spirit led on true believers until a fuller revelation was ushered in upon the world. Moses and others wrote under immediate inspiration: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This inspiration led ages and generations to wait through faith for the coming Messiah, who was to be "a light to the Gentiles," and for "salvation unto the end of the earth." And though he came as the great harbinger of the new dispensation, that would continue to the end of time, the Holy Ghost was, nevertheless, absolutely essential to the efficiency of the ministry of the apostles, that Christ's personal presence enabled him outwardly to select for the great work assigned them; and after the ascension of the Great Apostle and High Priest of our profession, the Holy Spirit, the promised Comforter, was to descend in large measure upon the disciples, and enable them to fearlessly and fully proclaim the truth.

If, therefore, the Holy Ghost was so important in patriarchal, Jewish, and apostolic times, it plainly follows, that the same Divine agent can never be safely dispensed with in any other period of the Church. Without this influence what would all the pretensions, instrumentalities, and arrangements of the various denominations accomplish? All, devoid of this, would be as sliding sand and yielding air. We, however, greatly rejoice that the doctrine of the necessity of Divine influence in the Church has maintained such an ascendancy, that ministers of the gospel who take upon them the vows of the sanctuary are required to declare themselves moved by the Holy Ghost to the office and work of the ministry.

It would, indeed, be a dark day in Christendom, if ministers would be officially authorized to preach without a call and qualification from God the Spirit. The Church of Christ is not an organization for temporary purposes or particular notions, but is designed by the Most High to exist throughout all ages for the welfare of the world, and should therefore never depart from her primitive and heaven-inspired principles of righteousness and true holiness, for the substitution of what worldly men would call expediency, progress, and proper embellishment, to attract attention, and to suit a time-serving policy. And whatever learning, eloquence, and auxiliary acquirements ministers of Christ might have, and which would be important in their place, nothing could afford a proper substitute for the indwelling power of

the Holy Ghost, in carrying forward the salvation of the world, through the sacrifice of Calvary.

But while we have maintained the necessity of the influence of the Spirit in the hearts of God's ancient followers, and its vast importance in calling and qualifying the ministers for the efficient preaching of the gospel, it must also be established, that without its inward influence there can be no pure spirituality in the membership, or entire sanctification of the soul; and on this principle, we may plainly see the real nature of the experience of those who deny the witness of the Spirit and the joys of salvation; and even of those who have the first fruits of the Spirit, but refuse to believe the possibility of enjoying the blessing of entire sanctification until the hour of death. If the whole Church professed and possessed gospel perfection, she would soon be "terrible as an army with banners," against the idolatry and soul-damning wickedness of the world; and over which Satan presides with his hellish effrontery. Gospel salvation is the panacea of the world, and must be received by sinners or they must be everlastingly ruined. And, lamentable to record! the lukewarm state of the Church, in many of her professed ministers and members, is instrumental in forwarding sinners on the way to hell, when throughout all her departments she ought to be alluring them on the way to heaven. But "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." A sinner's mind is dark and bewildered by sin and

Satan, and must be enlightened by the Spirit of God, as a preparatory process for the reception of pure religion. His conscience must also be alarmed and roused from its slumbers, and nothing but the Divine Spirit can accomplish these results. A minister may "cry aloud and spare not." He may smite with the hand, and stamp with the foot, and say, "alas! for all the evil abominations;" but if the Spirit refuse its influence, the sinner will sleep on; and as nothing unholy can enter heaven, it demonstrably follows that a change must be effected in his moral nature, or he must be shut out from the society of the blessed in heaven. No angelic or human power can, in any wise, accomplish the salvation of an immortal soul. All outward ceremonies, clerical proceedings, and purgatorial anticipations, substituted for the inward power of God, would be deleterious in their nature, ruinous in their tendency, and damning in their ultimatum. Nothing but the heart-changing and sanctifying power of Divine grace, could afford a well-grounded hope of eternal glory for a sin-sick soul, or make it rejoice in God its Saviour. But whatever Satanic influence may rest on the minds of the ungodly or deluded professors of religion, true believers can joyfully exclaim, "The Spirit itself beareth witness with our spirit, that we are the children of God. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Now, this Spirit, that enlightens the mind, alarms the conscience, and converts the soul, is also the infinite Agent in its full sanctification. On the necessity of holiness of heart and life, as a qualification for heaven, the gospel is very explicit. If it fell short of this, it would be actually inferior to the soul-saving power experienced in patriarchal times; for Enoch walked with God three hundred years, and had a testimony that he pleased God; and was so purified that he was transmitted to heaven, without passing through the process of natural death, where so many seem to expect salvation. Death would have had no terrors for him, for instead of meeting him as a devouring enemy he would have hailed him as a messenger of triumph, as would all the sanctified followers of Jesus Christ at this age of the Church, when called to change this world for the heaven of heavens, where unnumbered millions surround the throne, and shine as the stars forever and ever in the kingdom of their Father.

Here, now, without overleaping the limits of the Bible, concerning the invisible world, we may make a few concluding remarks on the glorious home of all the saints, where the universal Monarch resides in unspeakable splendor, as the unoriginated object of all spiritual adoration. And though, from the uncircumscribed nature of his existence, he must fill immensity, there is no other place of which we read where he displays such transcendent glory as in the glorious abode of saints and angels. There he dwells

in every intelligence, and unites to himself, as the centre of happiness, all his worshippers. No acts of adoration are performed around the throne above, without being inspired and actuated by the same eternal Spirit that now dwells in the hearts of all the sanctified Church below. And as the joys of salvation arise from the indwelling power and abiding witness of the Holy Ghost here, so shall that same Spirit, as an unfailing fountain of joy, constitute, in its inexhaustible fulness, the highest degree of happiness in the glories of an eternal hereafter; and for the enjoyment of which, the sanctification that Christ prayed for in the text will be an endless qualification.

“Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.”

SERMON VII.

THE

MORAL LAW,

ESTABLISHED BY

FAITH IN CHRIST.

“Do we then make void the law through faith? God forbid :
yea, we establish the law.”—Romans iii. 31.

I. THE MORAL LAW.

The apostle Paul, who was evidently the most able and argumentative of all the apostles, proves, in opposition to a host of Jewish cavillers, that faith in the sacrifice of Calvary brought salvation, without a reliance on the law of Moses, as a condition of present justification from the condemnation of sin—and amidst all their views of legal righteousness, assured them that “by the deeds of the law there shall no flesh be justified.” For, when the law is once transgressed, it can afford no refuge to a transgressor, in endeavoring to flee from the storm of Divine wrath that its outraged dignity threatens, according to the principles of eternal justice in support of good government.

For, amidst blackness and darkness, and the sound of a trumpet, it thundered forth in the days of Moses its fearful maledictions from Sinai's flaming mountain against all workers of iniquity, crying, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." It is the unchangeable nature of violated law to demand an execution of the penalty, instead of an exercise of mercy; and when pardon would be obtained, in any instance, it would proceed from a power above the law, but in nowise contrary to the law—for that would lower the standard of righteousness, and weaken the principles of a righteous administration that all ought to respect.

Here, then, we see the utter impossibility of salvation by the law, or of safety in its violation; and therefore Paul shut up the Jews to the faith of Jesus of Nazareth, who was a "light to the Gentiles," and for salvation to the ends of the earth. "For the law was given by Moses, but grace and truth came by Jesus Christ. But now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

But while Paul eloquently proclaimed experimental righteousness, through faith, without the deeds of the law, he strenuously maintained that the gospel scheme of salvation did not abrogate or make void the law through faith; and he therefore triumphantly propounded the question: "Do we then make void the law through faith?" and emphatically answered, "God forbid: yea, we establish the law." Not the ceremonial law, for that was a mere law of expediency, and served to answer the Divine purposes in the times of Jewish ignorance, until the bringing in of a better covenant, to which the ceremonial types, shadows, and figures pointed; and when they were swept aside as a handwriting of ordinances, there was no infringement made on the Moral Law, which, as an unchangeable code of moral requirements, was to stand in full force to the end of time. For as the ten commandments are embodied in the New Dispensation, and tend to our present and eternal happiness, they are therefore designed by Jehovah to be perpetuated in practical obedience throughout our whole Christian pilgrimage to immortality and eternal life at God's right hand in heaven.

This Moral Law is transcendently exalted in the

unoriginated source from whence it proceeded, and is an ostensible transcript of the Divine nature. For Jehovah being the immutable foundation of all moral law, every law of which he is the author must have the stamp of his own eternal Divinity; and being highly exalted in its origin, every intelligent being ought to love and respect the requirements of the Infinite Lawgiver, who, from the holiness and goodness inherent in his own existence, could only enjoin what would be for the welfare of those commanded to obey. And while his supremacy would be easily acknowledged as the indisputable source of law, his will would be the proper ground of moral obligation. For as, from his infinite perfections, he could only will what is absolutely right, so all created intelligences would be bound to obey his commandments. And as, on the principles of correct jurisdiction, an everlasting distinction would have to be made between righteousness and unrighteousness, he who would not obey the law, ought to suffer the penalty, or accept pardon according to the terms of the Lawgiver; and on these undeniable principles the whole heaven-originated scheme of gospel grace proceeds.

But, to prevent all just grounds of opposition and rebellion throughout the whole realm, all laws ought to be for the welfare of the subjects, and the dignity and honor of the throne, so that self-interest might prompt to obedience, and a love to the monarch lead to all due respect for the administration. Jehovah's laws, when properly considered, will be found ad-

mirably calculated to accomplish these ends, for they only enjoin what contributes to our happiness, and prohibit what would tend to our misery. Therefore the Psalmist sayeth: "Blessed are they that keep his commandments;" and Solomon declares that "He that keepeth the law, happy is he." The Moral Law being reasonable in its requirements, and holy, just, and good in its nature, when any rise in rebellion against its righteous demands it must be from a misguided desire to satisfy some momentary inclination for riches, honors, or pleasure, or a wilful and wicked opposition to the great Lawgiver; and whether unthinkingly or wickedly manifested for earthly purposes, will eventuate in the destitution of that true happiness, which all obedient subjects of God's laws shall enjoy in time and eternity; and it is thus the interest of all mankind to love the Supreme Ruler, and to obtain grace through faith in Christ Jesus to enable them to keep all the commandments of the King Eternal.

The Moral Law, being exalted in its author, reasonable in its requirements, and benevolent in its nature, must, on impartial principles, be universal in its application. For, as proper subjects of moral government, all would be interested, according to their various capacities and relations, in the extension of that law which would contribute to their safety and happiness, so, God could not consistently withhold his laws from any part of the human family, while their promulgation would honor himself, and

add to the happiness of his subjects; and it is a fearful thing to keep the Book of God, that contains the law and gospel, from any of his professed followers, or from Pagan lands, where millions now ought to be brought to Jesus and salvation through the Bible. And those who wilfully engage in such dark and daring deeds of hard earned infamy, must give an awful account to him who shall judge the quick and the dead.

It is a benign and righteous peculiarity of the law, that it requires no more in any case than we are able to perform; and therefore its great prototype assures us, that "Unto whomsoever much is given, of him shall be much required." But notwithstanding its wonderful adaptation to all the diversified states and conditions of every nation, language, kindred, tongue, and people, its contents are all summed up in—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." As on these two commandments hang all the law and the prophets, all, through the power of the Holy Spirit, may have the law of God written in their hearts, and by faith in Jesus Christ have it practically carried forward in their lives. And as our obligation to law and righteousness must be perpetuated in all our earthly career, so must the law that determines the amount and nature of our obedience be unchangeable, as an established rule of moral procedure, so as to require no puzzling or changeable process to

arrive at a knowledge of the Divine will concerning us.

The Moral Law is therefore unchangeable in its nature. For being holy, just, and good, Jehovah could as soon change the perfections of his nature as to change the purity of the Moral Law, or to substitute an opposite one in its stead. Infinite wisdom, that regulates all the Divine proceedings, looking through the range of everlasting ages, saw that this law was the most proper one to guide man's footsteps here, and through grace to lead him to life everlasting hereafter. And as it was not a ceremonial arrangement of expediency, to suit a particular age or dispensation, but founded in the very nature of good government, and proceeding from infinite benevolence, in accordance with the rights, relations, and blessedness of the whole human family, it cannot be relinquished, lowered, or transgressed, without an infringement upon the welfare of human society, and would also be a flagrant outrage upon the glory of the great Lawgiver. They who endeavor to explain away its moral force by the unscriptural substitution of any gospel privilege, or rebel against its righteous precepts through mere wickedness, must stand constantly exposed to all the "forked lightnings and bolted storms" of legal vengeance, that roared around Sinai's God, when with his own finger he wrote its blazing contents on two tables of stone, and delivered them to Moses for all generations, as the unchangeable standard of their obedience to the legal requirements of the Almighty Sovereign.

But the law is also indispensable in its demands. It must be obeyed; its violation must be pardoned, or its penalty must be endured. These facts must be admitted by all who have clear views of the Divine government, and it therefore follows, in strict connection with the perfections of infinite Deity, that when the law is transgressed, and pardon can be offered on principles honorable to law, and in consistence with the public welfare, it would be a manifestation of cruelty not to exercise clemency. For punishment ought to be legally inflicted only where justice forbids an obviation of penalty, and the rectitude of good government requires an infliction of suffering for the safety and happiness of the innocent, that all sound policy ought to protect. But whatever barrier justice may place in the way of a sinner's salvation from hell in the world to come, we are confidently assured, that in this world, God pardoneth iniquity, transgression, and sin; and at the same time is just, and the justifier of him who believeth in Jesus. Therefore, by timely repentance, a proper application for pardon, and a faithful reliance on the atonement of Christ, offenders against the Divine government will be forgiven, peace between them and their Maker be restored, and the dignity and authority of the Moral Law be gloriously maintained in the perpetuation of righteousness and true holiness on earth, as a qualification for the crowns and thrones of glory in heaven. But when the law is violated, and no pardon received, then the penalty must be endured. To dispense with that,

would be to enthrone the most abominable transgressors of law, and enemies of order, with those who righteously bear the burden and heat of the day; and who count not their lives dear unto them, so that they may finish their course with joy, and have a part in the first resurrection. Many now seem to think that they are offering acceptable homage to God, while they praise his boundless goodness, and, at the same time, they are living in the secret and open violation of his laws. But, O! what consternation will overwhelm them, when they shall be irresistibly compelled to acknowledge, that the Moral Law is eternal in its rewards and punishments. This fact will be gloriously and awfully verified, after the day of judgment, on both sides of the great gulf; and is fully proven by Jesus Christ where he says: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

In Matthew's gospel, also, where Christ was declaring the eternal states of the righteous and the wicked, he emphatically said: "And these shall go away into everlasting punishment: but the righteous into life eternal;" and decides the duration of both states by *aionion*, the strongest word used in the Greek Testament, to designate the eternal existence of the Lord Jehovah, the unoriginated Lawgiver. Some have endeavored to weaken the force of this passage, in application to future punishment, because the word in the English Testament in the one case is everlasting, and the other eternal, as if they had a different duration, but every Greek scholar who reads the passage knows, that in the original, the word is the same in both cases, and nothing in favor of an extrication from eternal punishment can be obtained from that passage of sacred Scripture. Doctor Adam Clarke, in commenting on this controverted subject, says: "But some are of opinion that this punishment shall have an end; this is as likely, as that the glory of the righteous shall have an end: for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I

have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *aion*, is certainly to be taken here in its proper grammatical sense, continued being, *aieon*, never ending. Some have gone a middle way, and think that the wicked shall be annihilated. This, I think, is contrary to the text; if they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer." On the endless glory of the saints in heaven, according to law and righteousness, through the covenant of mercy there need be no controversy. For it is admitted by all who believe in the immortality of the human soul, that the righteous shall be in everlasting remembrance; and shall join with all the unnumbered millions of the eternal Paradise, to worship the "high and lofty One that inhabiteth eternity" in all the splendors of his unoriginated existence, spreading light, and love, and joy to all the glorified spirits that encircle his throne, and shall sound the deep-toned hallelujahs, with all the first-born sons of light, that join in sacred song with the immortal choir, that in ecstatic raptures roll on the sacred strains that crown Jehovah God of all.

Having now, in very circumscribed limits, stated that the Moral Law is transcendently exalted in its Author, reasonable in its requirements, universal in its application, unchangeable in its nature, indispensable in its

demands, and eternal in its rewards and punishments ; I shall in the next place show, that instead of faith in Jesus Christ making void the law, it establishes it in all its Divine requirements.

II. FAITH ESTABLISHES THE LAW.

1. *Faith establishes it as a rule of moral action throughout our whole probation.* Jesus Christ could be the author of no system of salvation that would supersede the Moral Law. For if the gospel abrogated that, then his mission to our world would be a curse instead of a blessing, by favoring wickedness in abolishing that standard of righteousness that would deter from sin. And though salvation is not obtained, as we have shown, by the works of the law, but through faith, nevertheless, obedience to the law proves the soundness of our faith, arising from the indwelling of the Holy Ghost and a new nature in Christ Jesus. For Paul sayeth : "Therefore, if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new." And James sayeth : "Shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is One God ; thou doest well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Here we

have faith and works intimately united in the gospel dispensation. Faith, in its mighty exercise, appropriates the merits of Christ, and brings Divine grace to sanctify our nature, and to enable us to act up to the standard of moral rectitude, as required by the Moral Law. And if we deny that we are bound to fulfil that law, as an abiding standard of practical righteousness, then, we have no infallible standard by which to measure the result of our faith in moral actions. For conscience, except it be regulated by the law of morality between man and man, is no sure guide for a Christian life. This is fully established by daily experience and observation; for when the revealed rule is set aside altogether, or is totally neglected, men, with the approbation of their own consciences, often run to the most disgraceful extremes; and by an improper education, some will condemn what others approve, and in the most momentous concerns, give lamentable evidence of the flexibility of their consciences. We suppose the great Calvin had the approbation of his conscience when he burned Servetus, because he did not believe in the doctrine of the Trinity. And when those who had the Quakers and supposed witches of New England sacrificed at the shrine of superstitious zeal, who would dare to say, that they did not view their consciences as void of offence in the intended honor of their God? We have had woeful proofs of unscriptural and misguided consciences in the cases of Roman Catholics, who, in the darker days of their

Church, have started back with the utmost horror at eating beef on special occasions in Lent, and had the approbation of their consciences in imbruing their hands in the blood of Protestants. And many Methodists have proceeded as if they were acting in all good conscience, in striving to divide and break up the great Methodist Episcopal Church, that has been instrumental in the salvation and glorification of so many hundreds of thousands, and that God specially raised up to spread scriptural holiness over all lands. And many of the race of Ranters, Shaking Quakers, Antinomians, and Mormons, prove that it is a fearful thing to make void the Law of God that is "a lamp to our feet and a light to our path" through the wilderness of life. And to crown the climax of all, Saul of Tarsus lived in "all good conscience before God," when he received authority from the chief priests to cast into prison those that called on the name of the Lord Jesus; and held the cloak of a young man that stoned Stephen, who was one of the best men that ever lived.

But are not the Pope's mandates, and the decisions of the Romish Church in her consecrated clergy, infallible guides, and are not all within the pale of her communion sure of eternal life by walking according to her directions? Alas, alas! Ecclesiastical History and ocular demonstration have proven, that many of the Popes have been monuments of human weakness and monsters of iniquity. And instead of implicitly following Popes, Bishops, councils, and conclaves, we

ought to come to the Divine Standard, and let faith in Christ Jesus bring to our souls the sanctifying influences of the Holy Spirit; and then, by the indwelling fulness of a new nature, we shall have the Moral Law gloriously established in opposition to the commandments of men, that many shallow and time-serving ecclesiastics, in the Catholic and Protestant Churches, have incorporated into their creeds, and on which the immortal genius of true Christianity frowns unutterable things. Many are now led on in moonlight glimmerings, when they ought to be basking in the great sunlight of gospel salvation. But, notwithstanding all this cause of lamentation and great mourning, there are, in all the churches of Christendom, many that love God and are striving to keep his commandments, through faith in the great Mediator. And though we strenuously contend for the establishment of the Moral Law, as a rule of progressive action, we nevertheless assert, that the great need of the Church is a mighty baptism of the Holy Ghost on all her ministers and members, to make them more instrumental in establishing truth, and in spreading righteousness and experimental holiness all abroad in accordance with the requirements of the ten commandments.

2. *We establish the Law as a medium of Happiness.* Jehovah sayeth: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his

law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away." In every situation and circumstance of life, the law of God will beam a light of heaven-kindled splendor on our path, that cannot be dimmed by the trials, tribulations, and sorrows through which we may pass. And while we are walking in the strength of grace, according to this rule, we will be happy in the assurance "that all things work together for good to them that love God." Obedience to its Divine precepts brings an evidence of God's love, a peace of conscience, a joy in the Holy Ghost, and a clear prospect of heaven, according to the promises of the new dispensation; and in accordance with which the commandments of the Moral Law are gloriously established by faith in Jesus Christ, and carried forward in the experience and happiness of all God's true followers. In illustration of these facts, we now ask, Is the sinner religiously happy who wilfully transgresses this law? And we promptly answer, No—he has no real spiritual enjoyment. "There is no peace, saith my God, to the wicked;" they "are like the troubled sea." Sinners have the happiness, or rather pleasure, of eating, drinking, and sleeping, in common with the beasts of the forest, the fowls of the air, and the fishes of the sea, and in association with their fellow mortals have

many earthly enjoyments; but these are not the intellectual, and pure spiritual joys, for which man was created, as a noble link in the chain of being, and for which he was redeemed by the Son of God. An immortal spirit cannot be happy but in obedient union with the great Creator, Redeemer, and Saviour.

And as obedience to the Divine law is a medium through which communications of peace, joy, and love are made to the believing soul; and as the sinner's wickedness and unbelief deprive him of these blessings, he is therefore comparatively miserable, and feels, amidst all his earthly pursuits, an aching void, that the riches, honors, and pleasures of this world can never fill. Notwithstanding all the impositions that ignorance, falsehood, and wickedness have practiced upon his conscience, it still charges home upon him those acts of unrighteousness, that bring "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of the Lord, and the impenitent transgressors of his holy law. And while the ungodly are groaning under the weight of present guilt, and tormented by an apprehension of future vengeance, they have an awful foretaste of that damnation, which, if they repent not, nor obtain pardon, they will inevitably feel to the full extent of eternal justice in the enforcement of the penalty of violated law. But the truly obedient believer, who doeth justly, loveth mercy, and walketh humbly with his God, has a peace that passeth all under-

standing, and a joy unspeakable and full of the hope of immortal glory ; and while he knows and feels, by constant experience, that a faithful fulfilment of the law is a medium of happiness here, he looks forward to its vast rewards in an endless hereafter.

3. *We establish the Law as an infallible standard in the day of judgment, by which we shall be tried, approved, or condemned.* The Bible assures us that we shall be judged according to the deeds done in the body. Solomon declares, that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This strict procedure calls for a proper standard by which the phases, bearings, and actualities of good and evil shall be discriminated and judged in their relations to the probationary subjects of the King Eternal, in winding up the affairs of this world. And as every work shall be brought to the judgment-seat of Christ, the moral quality of every work must be determined by its conformity or non-conformity to the letter and spirit of the law by which we were commanded to walk, in our state of probation, as free agents and accountable beings. No standard of sovereign partiality or juridical favoritism will influence the judge, in that great day of dread decision, when the secrets of all hearts shall be disclosed, and righteousness only be rewarded. And as an impartial administration implies that all under the law, and to be judged according to law, must have had the opportunity

and power of obedience to the Divine standard, so all transgressors, when fairly condemned, must blame themselves for having chosen death, in the error of their ways, in opposition to truth, law, and righteousness; and will stand fearfully alive to the horror of their doom, and sink forever to shades of unutterable woe. On the other hand, the righteous, who through faith in Jesus Christ acted up to the legal requirements of the Moral Law, according to the covenant of grace in redemption and the power of the Holy Ghost in experimental salvation, shall hear the Judge pronounce the heart-cheering plaudit: "Well done, good and faithful servants, enter into the joy of your Lord."

4. *We establish the Law as a correct and eternal Standard of the proper amount of Rewards and Punishments.* Though, in a future state, the Moral Law will be necessarily separated from many of its transitory bearings and relations to mortals in this world, yet its great principle of love to God and man will be in vigorous operation around the throne, and shall flow with the most enraptured feelings of the redeemed along the tide of endless duration. And as heaven is a place of law and order, where Jehovah presides over all, so those who make the greatest improvement of their talents and grace in time, shall, according to their capacities, receive the greatest reward in eternity. And as our eternal progress after the Divine perfections will be in strict accordance with the precise degree of mental capacity and ac-

quirements with which we enter heaven, we ought to be earnestly engaged in improving our time and talents below, that our rewards of righteousness may be more transcendently great in the kingdom of glory above. On the principle of endless progression, which is inevitably consistent with the nature of all glorified intelligences, our immortal powers will be strengthened for still higher attainments, and be farther prepared for the reception of greater blessedness. And as our felicity flows on with the flux of everlasting life, the two great cardinal principles of moral law shall be gloriously exemplified in love to God and all the heavenly society. According to this unchangeable arrangement, the great Lawgiver will be transcendently honored, the Moral Law will be eternally established, and all the obedient subjects of the realm will be endlessly rewarded. And as the law determines the climax of glory to which the saints ascend in heaven, it also fixes righteous limits to the punishment of hell. For as the Almighty Ruler will extend his administration over all, his perfections will lead him to as fair a distribution of justice in hell as in heaven. And as there will be different grades of existence, and degrees of guilt, among the damned, there must also be greater and lesser degrees of misery; and the same Moral Law which exhibits the extent of their rebellion, will be the proper standard for the amount of their penal punishment. And while they are convinced of the

propriety of the law, the unchangeable rectitude of the administration, and the rightful sovereignty of the Monarch, they must eternally acknowledge the justness of their damnation as rebels against the universal Sovereign.

SERMON VIII.
THE DECREES
OF THE
“CONFESSION OF FAITH,”
ADOPTED BY THE
OLD AND NEW SCHOOL PRESBYTERIANS,
AMPLY REFUTED, AND A FREE AND FULL SALVATION
FOR ALL MANKIND INCONTESTABLY ESTABLISHED.

PREFACE.—No undue desire for controversy, or to find fault with predestinarians, has led to the publication of this Sermon. But as the “Confession of Faith,” adopted by the Old and New School Presbyterians, contains an astonishing amount of the most monstrous and ruinous errors, I have, therefore, concluded for the glory of God, and the triumph of truth, to meet the hydra-headed monster of Calvinism, in the strength of Scripture, reason, and righteousness, and hold up the decrees of unconditional election and reprobation to the chastisement of public reprehension; that Calvinists may see the real nature of their doctrines, and be urged from their awful deformity to renounce them forever, and to take the Bible as the heaven-inspired standard of their theology.

“Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”—Ezekiel xxxiii. 11.

AMIDST the numerous errors which have existed in the world for a series of years, Calvinism has maintained a conspicuous prominence in holding the

doctrine of unconditional election and reprobation. And, notwithstanding the light of the gospel that beams all around, in this nineteenth century of Christianity, Calvinism still occupies its former position in the "Confession of Faith," that is adopted by the Old and New School Presbyterians. As this doctrine of reprobation and unconditional election so deeply blackens the character of the All-glorious Jehovah, and has been instrumental in ruining many souls, I shall, by Divine assistance, and in the strength of reason and revelation, meet this theological monster of error in the spirit of unflinching antagonism, and hold up false principles to the chastisement of public reprehension. And as my opposition will be to doctrines instead of persons, I humbly trust that my animadversions will not impede the progress of any experimental followers of our Lord Jesus Christ found in Calvinistic churches, who have arisen above the errors of their creed, and are on the way to life everlasting in the heaven of heavens. Indeed, if predestinarians will logically reason from their own premises, they should be reconciled to all that I shall write in the following pages against their doctrine, seeing that they believe all things have been decreed from all eternity; and thus, in answering their tenets, I would be practically complying with the arrangement of the All-wise and glorious God. But if, on the other hand, they shall be dissatisfied with my proceedings, it will then plainly appear that they do not cheerfully submit to the foreordination of God in

my case; and they would be but poor specimens of their own system, which, when fairly explained, would imply an eternal authority for my explanation of Calvinism, in fulfilment of the Divine counsels, which, according to positive predestination, embrace and influence all things on the tide of time and roll of eternity. But as the text that I have chosen stands so diametrically opposed to predestinarian reprobation, I shall, in its explanation, take, in the first place, a general view of Calvinism; and secondly, prove that God has no pleasure in the damnation of the wicked; but that there is a free and full salvation for all mankind.

I. TAKE A GENERAL VIEW OF CALVINISM.

The "Confession of Faith" asserts, that "The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass." Now, according to this doctrine, openly espoused by Calvinists, we can charge all the wickedness of men and devils on the decree of Jehovah; for all their actions and abominations have come to pass according to God's will, if Calvinism be true. If, then, he has wisely and eternally decreed whatsoever comes to pass, that would demonstrably prove that the devil in all his infernal actions was doing the will of God. On this ground, Presbyterians who believe in Calvinism should be religiously reconciled to all that is going on in earth and hell. For if all spring from an immutable

decree, then the devil, in the great scheme of predestination, would be a co-worker with the Almighty Sovereign. Now who, with even a superficial knowledge of the nature and attributes of God, could believe such a doctrine if it were not for the blinding influence of human creeds, that are often substituted, to a shameful extent, for the heaven-inspired truths of the Bible? And though Presbyterian theologians may explain Calvinism, so as to make it palatable to many people, yet while it is still retained in the "Confession of Faith," and ministers and members generally profess their belief in its contents, it is in vain to smooth it over, for it will arise from its conclave approved pages, and appear to all logical and disinterested reasoners, as an infraction of the holiness, justice, and goodness of God.

But in our most ardent zeal against false principles, and sincere anxiety for their overthrow, we should always be governed by a strict adherence to truth and moral honesty; and these now lead me to state, that there are many important truths joined in the "Confession of Faith" with the shameful errors of Calvinism; and against these truths I shall make no opposition, but would maintain them as firmly as the most strenuous predestinarians. And now, after this voluntary confession, I honestly assert, and sincerely believe, that nearly the whole organized system of Calvinism is an aggregate of unblushing error. And though it is propped up in many places by wealth, ecclesiastical policy, and training up children in its

bewildering mazes by catechetical instruction, its doctrines of reprobation and unscriptural election should, nevertheless, be swept from the world as monstrous heresies, that retard the spiritual progress of Christianity in its onward march to eternal victory.

If any doubt the truth of these statements relative to the nature of positive predestination, let them attend to the undeniable facts that I shall here produce in justification of my opposition to such egregious and ruinous errors. Calvinism canonically holds that God, from all eternity, for his own sovereign pleasure, unconditionally predestinated some to eternal damnation. Now every man that understands the nature of God and the plan of salvation, should pronounce this an awful absurdity, that needs no elaborate arguments to prove its God-dishonoring existence. But, notwithstanding all its darkness and deformity, many have contended for it as a doctrine of the Bible, while it is obviously stamped with the image of Satan, and evidently looks like the father of lies. Calvinism also asserts, that Christ died only for the elect, and not for all mankind, and thereby limits the atonement of him who gave his life "for the life of the world," and "tasted death for every man." This doctrine of predestination obviously involves the character of God in partiality for a part of mankind, while the rest were doomed to damnation without even a possibility of salvation, because they were not comprised in the covenant of mercy through the atonement of Christ Jesus, as is taught in the "Confession of Faith." Calvinism

further declares, that the Holy Spirit only effectually calls the elect that must yield by irresistible grace to be saved in a day of God's power, and then, as the elect, they can never perish, but must have eternal life. And though they may fall into the grossest abominations, and wander away from Christ through unbelief, yet, as the elect children of God, they are covered with the robe of Christ's spotless righteousness, and, according to unconditional salvation, must be brought back and exalted to glory, honor, and immortality, in consequence of the eternal decree of the great Sovereign. Now, these views, that are so dear to thorough-going predestinarians, are a caricature on the whole scheme of salvation found in the book of God. And when we take into consideration the whole contents of Calvinistic theology, with some biblical and experimental exception, they may be logically traced to a Satanic source; for they never could comport with the perfections of the God of unblemished majesty, as the great Author of truth, who sayeth, "Look unto me, and be ye saved all the ends of the earth; for I am God: and there is none else.

No loud cry of charity in the garb of a time-serving policy, or undue desire to please Presbyterians for the sake of popularity and selfish interest, should induce us to withhold important truths that tend to the glory of God and the welfare of mankind. And as I sincerely believe, that the doctrines of unconditional election and reprobation, are, in their logical bearings, among the darkest doctrines on this

side of the infernal caverns, I therefore rejoice in the ability that God and truth afford to expose their darkness and deformity, knowing that true Christian charity requires righteousness and true holiness instead of sycophantic compliments and ecclesiastical selfishness, that never can be approbated by the Head of the Church, who so faithfully exposed ruinous errors. And now, lest any misinformed persons should think me too strenuous, or that I have misapprehended the Calvinistic doctrines of the "Confession of Faith," I shall here produce a sample of their awful contents, published in Philadelphia by the Presbyterian Board, in accordance with the authority of the General Assembly, May 29th, 1839. We think it decidedly best to produce our quotations from a recent edition; for if we would give extracts from old editions of the "Confession of Faith," some might say, and even believe, that these do not contain the belief of Presbyterians at this time on the doctrine of reprobation. But to settle this point on an immovable basis, I assure the reader, that the doctrine of election and reprobation is precisely the same in all the "Confessions of Faith," and I firmly believe, that no change of this doctrine has been made in any edition since the first was published, as the standard doctrines of the Presbyterian Church. I have carefully examined an edition printed in Edinburgh, as "Agreed upon by the Assembly of Divines at Westminster: examined and approved 1647, by the General Assembly of the Church of Scotland, and

ratified by the Acts of Parliament 1649 and 1690." The next one that I compared with the former, was published in 1806 for the Presbyterian Church in the United States of America; and, also, the edition of 1839, from which I shall make quotations, contains the very same decrees of the other two; and the first of which seems to be the original "Confession of Faith," and the first ever published for the Presbyterians; and in these three editions, so remotely apart, there is not even the difference of one word on the doctrine of election and reprobation, and we therefore prove the identical sameness of the decrees in the Presbyterian Church, for a range of more than two hundred years; and I now call strict attention to the following awful extracts, taken from the "Confession of Faith" of both the Old and New School Presbyterians. Chapter 3d of God's Eternal Decrees. "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet, so as thereby, neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet, hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass, upon such conditions." Now it is truly astonishing that any intelligent theologians could believe the inconsistencies found in the above words. For how could God

unchangeably ordain whatsoever comes to pass, and maintain the freedom of the will of moral agents, and the contingency of second causes? And though we fully believe in the boundless foreknowledge of God, yet that could have no necessitating influence on the moral actions of men, without making God the author of sin, which would be a horrible theory; and that is the conclusion to which absolute predestination brings us. But this is a false principle, and obviously dishonorable to God; for as he is absolutely holy in his existence and attributes, the exercise of Omniscience as a holy attribute could not produce sin, and thus Jehovah could not be the author of moral evil in design, decree, or action; and we therefore affirm, that the theory of Calvinistic reprobation is false in philosophy, awful in theology, and contrary to the real nature of cause and effect, that regulates all things, from the highest angel in heaven to the lowest animalcule on earth. But however repulsive, unphilosophic, and unscriptural the words may be on which I have just animadverted in the above question, the following extracts are still worse in their outward aspect, though the same as the other in the horrible inconsistency of their contents, and implication of the Divine character as here openly expressed, and found in the Calvinism of the "Confession of Faith" in the following words:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting

death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions or causes moving him thereunto—and all to the praise of his glorious grace.

“As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only.

“The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and

wrath for their sin, to the praise of his glorious justice."

Here, now, is an awful sample of Calvinism, taken in due form from the great standard of Presbyterian theology; and a more horrible doctrine than eternal reprobation was never embodied in any creed. For what could be more awful than that God from all eternity doomed to eternal damnation a great part of mankind for his own sovereign pleasure? while our text declares, in his own words, that he has no pleasure in the death of him that dieth. And to smooth over this view, so dishonorable to God the Father, and to his Son as the Redeemer, Predestinarians argue that, as all mankind were fallen and deserved damnation, it was then just in God to choose out of the human family those that he pleased to save, and leave the rest to be damned. However plausible this may seem to some, it would imply horrible cruelty in God. For as all were created for his own glory, and all stood on equal ground as fallen, helpless sinners, therefore to leave any to perish that he could properly save, would imply great partiality, and be derogatory to the unblemished character of the God of unbounded goodness. What would we think of an earthly father, with a family of children happy in the parental arrangement of the household circle of enjoyments, and who by some unfortunate procedure, contrary to the rules of family government, strayed away into a dense wilderness, where they were exposed to misery and death, and none but the

father could properly extricate them from the dilemma in which they were placed, if, in the exercise of his parental goodness, he would hasten to the scene of distress and willingly bring away only the one half of his children, and leave the others to die by starvation and misery, when he could have benevolently and honorably brought them all, on the same principles of free agency in them, and fatherly kindness in him, to the formerly beloved mansion? What would we think of such a partial father? And with all the praise that might be bestowed upon him in the one case, could he not, in the other, be charged with cruel partiality? We have here an illustration of the God of Calvinism in relation to the soul-damning doctrine of reprobation found in the Presbyterian "Confession of Faith," that so many admire in this glorious day of gospel light and salvation.

In the doctrines of the decrees contained in the extracts that we have given, there is one strange and illogical peculiarity that runs through the whole contents; and did I not believe in the sincerity of the framers of the "Confession of Faith," I would be led to the conclusion, that they wilfully perverted the real philosophical nature of cause and effect to keep up the original idea of eternal election and reprobation, and still to rest the blame of damnation on man. For however firmly they settled down on their predestinating scheme that God foreordained whatsoever comes to pass, they illogically strove to maintain that sinners were damned because of their sins, while at

the same time they say "God has not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions." And it is also declared, that "Some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." It would therefore be a perversion of sound reasoning and moral honesty to blame man for doing what God has unchangeably decreed, and which, on Calvinistic principles, could not be otherwise; and ministers of the sanctuary should be willing to face the consequences of the doctrines to which they willingly subscribed. But another evidence of the mixed and perverted state of their theology, is found in the fifth chapter of the "Confession of Faith," where it is said—"As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin, and withal gives them over to their own lusts, the temptations of the world, and the power of Satan."

These are the God-dishonoring doctrines to which Calvinistic ministers are called upon to subscribe; and instead of openly renouncing them, in this age of light and improvement; they endeavor to perpetuate them by the most solemn vows in their churches.

and have to express their belief in their accordance with the Sacred Oracles. Every ordained minister, licentiate, ruling elder, and deacon in the Presbyterian Church, must adopt the "Confession of Faith," as containing the system of doctrine taught in the Holy Scriptures; and if there are any exceptions in the case of proselyted ministers of other churches, they would be received contrary to the general usage. And lest some might suppose me mistaken on this point, I prove it, in case of deacons and ruling elders, by page 429; in the case of licentiates, by page 434; and in relation to ordained ministers, by page 441. The same question is asked and adopted in all the above cases, in the following words: "Do you sincerely receive and adopt the 'Confession of Faith' of this Church, as containing the system of doctrine taught in the Holy Scriptures?" But notwithstanding all the religious solemnity thrown around Calvinism, it still remains the same in all its earth-born organization of horrible decrees; and instead of these being in accordance with the scheme of salvation or truths of the Bible, they shrink from the effulgent light of the gospel, as the snow-wreath melts before the noontide splendors of the god of day as he pours his light and heat upon the world. The devil himself does not believe the doctrine of unconditional election and reprobation; for if he did, he would not be so ardently engaged for our ruin, knowing that he could not change an eternal decree of Almighty God by his proceedings; and that, if the

decrees of Calvinism were true, he was sure of all the reprobate in God's own time, and that the elect could never perish, but, according to the immutable decree, must have eternal life. And therefore the proceedings of Satan, who is no sciolist in doctrine, refute the decrees of Calvinism.

It would, indeed, be a strange decree of the All-wise God, to keep the devil constantly at work with the elect and the reprobate, when his exertions and hellish machinations could have no effect on their salvation or damnation, if all were unchangeably decreed. It would heighten its strangeness to have all the devil's works traced up to God himself, as the decreeing and necessitating power by which they were performed. This would logically exculpate Satan from all real culpability, and rest the whole blame of his proceedings on the Lord Jehovah. Alas, alas! the more we look into the system of Calvinism the darker it appears. Many, practicing on the principle that if they were born to be saved, they would be saved; and if born to be damned, they would be damned; have floated on through the ruinous mazes and meanderings of time, until they died in sin, and awoke to all the realities of eternity.

Surely, the Presbyterian Church, in which there is so much learning and intelligence, ought to be ashamed to retain the doctrine that God, for his own glory, hath foreordained whatsoever comes to pass; thereby making him the author of all the abominations of men and devils in time and eternity. Some

sincere and good ministers may think, that by not strenuously preaching the decrees from the pulpit, that not much harm can be done by still retaining them in the "Confession of Faith." But this is a great mistake; for while the doctrine of fatality is known to be sanctioned by the church, many will practice upon it, to their utter destruction, by resting on the decrees, instead of forsaking sin and coming to Christ by repentance and faith for salvation through the power of the Holy Ghost. Many who have obtained soul-saving grace are settled down under the sound of, Once in grace always in grace; and trusting in the doctrine of unconditional and final perseverance, are greatly prevented from that active, holy, gospel perseverance in which they would otherwise engage.

But some may assert, that great good has been done by the instrumentality of Calvinists—and therefore why should there be so much opposition manifested against Calvinism. But we maintain that the good has not been done by publishing or preaching the decrees of unconditional election and reprobation, but by those Scripture truths which are interwoven with some parts of Calvinism, and the laudable zeal and faithfulness of many of its votaries in spiritual things, under the influence of the Holy Spirit, that is ever willing to apply gospel truth to the hearts and lives of those who are willing to be saved. But as falsehood never can do good—for that is contrary to its own nature—so must the doctrine of unconditional election and reprobation always tend to evil. And

notwithstanding our admission that good has been done, on the above principles, by Calvinistic instrumentality, yet we have reason to believe that there are myriads in hell that would now be around the throne in heaven had it not been for the dire decrees of Calvinism. In the preceding pages, we have proceeded on general principles relative to the recorded theory of Calvinists, and to the deplorable and ruinous consequences; but now we shall exhibit its monstrous absurdity, by bringing it to a stricter test of scriptural and logical demonstration, and therefore prove, by positive and infallible arguments, that the doctrine of unconditional election and reprobation came from the policy of Satan, instead of the counsels and decrees of the Lord Jehovah.

II. PROVE, BY INCONTESTABLE ARGUMENTS, THAT GOD HAS NO PLEASURE IN THE DAMNATION OF THE WICKED, AND THAT THERE IS IN THE GOSPEL SCHEME A FREE AND FULL SALVATION FOR ALL MANKIND.

In proof of this glorious doctrine, we will here quote the text, in open opposition to the soul-damning scheme of reprobation found in the "Confession of Faith;" and, on the heaven-inspired page of Divine Revelation, it will stand as a triumphant refutation of Calvinism, in union with all our arguments. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of

Israel?" This passage of the Book of God stands, among many others, as an everlasting rampart against any reprobating decree of the Lord Jehovah, and clears the eternal throne of the awful aspersion that Calvinists have cast upon its everlasting Monarch, and therefore rests the damnation of impenitent sinners on their own heads, and not on an eternal decree of God. We can imagine no reasons why a holy and benevolent God would devise the misery of another, only as the penal result of disobedience to his laws, and which the transgressor could have obviated by a perseverance in righteousness, without being necessitated to sin against his rightful Sovereign, in fulfilment of an eternal decree of reprobation, and against the existence of which I will now offer sufficient arguments to prove its entire falsehood.

1. *An intelligent being can be righteously consigned to punishment for the violation of just and holy laws; but as no law could be transgressed from all eternity, we ask what reason Jehovah could see in man to induce him, prior to creation, to decree his damnation, otherwise than by a foresight of the sinner's voluntary action in wickedness?* Such a decree could never comport with boundless goodness, inexorable justice, or the rectitude of good government, and would be in full accordance with the devil's dark and damning administration, that no decree of God has ever originated, and which no perfection of his nature can ever approbate. It is obviously unfortunate for predestinarians that they affirm that "God, for his own glory, hath foreor-

dained whatsoever comes to pass.” On that principle, he must have ordained sin as the means for the accomplishment of damnation as the end—and he would be chargeable for both sin and suffering; and therefore that would make him a cruel God, and the article of faith horrible beyond description.

2. *Through envy and covetousness, one being might contribute to another's misery, to obtain something that the other possessed, to add to the aggrandizement of him who would make an infringement on the other's rights; or, through envy of the other's prosperity and happiness, might inflict punishment from a mere selfish desire.* But, however these reasons might influence finite beings, they could have no application to the Infinite Jehovah. For, instead of envying the prosperity and happiness of any being, the perfections of his nature lead him to secure, as far as good government admits, the welfare of all. Any blessings that beings possess have been bestowed freely by the great Sovereign, in the order of nature and providence, and if taken away could not augment the wealth or happiness of the Infinite Donor, that created and owns all things; and thus, for his own interest, he could consign no being to misery, or decree his unconditional damnation from all eternity. And as there could be no principle in Jehovah's existence, attributes, or administration to require such a decree, for his own glory or the welfare of his creatures, we pronounce the Calvinistic decree of reprobation a monstrous heresy.

3. *A principle of wickedness might lead one person to*

make another miserable, to satisfy a thirst for cruelty, or to obtain pleasure. But this principle could have no place in the existence of God, who is unchangeably holy and happy, and whose unbounded goodness could never consign any being to hell, that through law and righteousness he could take to heaven. Therefore, the theory that charges such cruelties and contradictions on God, could never arise from the inspiration of truth, but must have been originated in error. Now, if these three ways that I have explained, contain all the reasons why any being could devise the misery of another, it demonstrably follows, that the unoriginated God could never originate the cruel decree of reprobation. This doctrine of unconditional election and reprobation, is one of the greatest engines that ever Satan put in operation to ruin souls. For where the doctrine prevails, that our present and eternal states are fixed beyond our voluntary control in either righteousness or unrighteousness, and that no instrumentality that man can use, will influence the predestinated ultimatum, otherwise than God has eternally determined, then how easily may careless sinners neglect those means of grace to which they are urged in the Bible, and without a wilful and timely attention to which, through faith in Jesus Christ, by the influence of the Holy Ghost, they must inevitably perish. And though, as recorded in the "Confession of Faith," we may break the commandments in thought, word, and deed, yet, if we are elected to everlasting life by the eternal decree, we are still safe, and

need therefore have no fears of being eternally lost. According to this unscriptural scheme, the devil leads many to rest their spiritual interests for time and eternity on falsehood, when they ought to be rejoicing in the truths of the gospel, and not be blinded by the influence of an erroneous creed; though we believe many predestinarians rise above the doctrines of their creed, and in possession of experimental religion persevere on gospel principles, while others trusting in the decrees lose their souls. And instead of true Christians settling down in the assurance that they can never fall from grace, Paul says: “Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage—For if any man draw back, my soul shall have no pleasure in him.” And also says: “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” In these passages of sacred Scripture, we may plainly see the necessity for Christians to be aroused to moral action, and not to slumber over the gulf of perdition to which it is reasonable to suppose that the decrees of Calvinism have led thousands. In further refutation of this dark and dangerous system, I shall present Calvinists with positive arguments derived from the perfections and proceedings of Jehovah in his ways and works of creation, government, redemption, and salvation as revealed in the Bible, all forming a rampart that fatalists never can climb, and from which they may shrink back confounded, while

infallible principles are demonstrated to the overthrow of ruinous errors that have been denominated "doctrines of grace," and truths of God.

4. *God created all mankind for happiness, and originally pronounced them very good.* This is fully established in the history of creation given by Moses, and comports with all the perfections of infinite Deity. We now ask: predestinarians, could Jehovah form man holy and happy as the result of his goodness, and at the same time, design to destroy the moral perfection of his own work by leading him into sin here, and hell hereafter, as the consequences of an eternal decree? We answer no; for that would place the creating act and the eternal decree in contradictory opposition, and destroy the consistency of the Divine proceedings. Therefore, the image of God in which man was created, and the circumstances of happiness in which he was placed, prove the decree of eternal reprobation a palpable error. The Westminster Assembly of Divines that adopted it, held that "man's chief end is to glorify God, and to enjoy him forever;" and yet, strange to tell, both doctrines, so contradictory in their nature, and opposite in their results, were retained in the "Confession of Faith," which would suppose, contrary to our text, that God was glorified in an unconditional decree of eternal damnation, when he positively declares, that he has "no pleasure in the death of the wicked." Here we have a monument of ecclesiastical inconsistency, and a blind adherence to human articles, instead of impi-

citly relying on the volume of Inspiration that so gloriously maintains the character of God, in all his proceedings with angels, men, and devils. And it would greatly tend to the glory, and spiritual prosperity of the Presbyterian Church, if its ruling authorities, in conclave assemblage, would strike from their "Confession of Faith" the horrible doctrine of eternal reprobation.

5. *We prove the doctrine of eternal reprobation false by the Moral Law of God.* This law, which is holy, just, and good, commands righteousness and true holiness toward God and man. And being universal in its demands, on high and low, rich and poor, white and colored, Jew and Gentile, it carries forward the benevolent designs of the great Lawgiver, who has stamped it with legal perfection as a moral transcript of his own existence, and as a rule of moral action to be fulfilled according to the ability of all through faith in Jesus Christ, under the influence of the Holy Spirit, given to every man to enable him to act up to the requirements of the new dispensation of law and gospel in one great chain of unchangeable union. St. Paul combines the moral law and the gospel in the heaven-originated scheme of salvation, and though he knew that we are saved by grace through faith, and by the deeds of the law no flesh could be justified, he, nevertheless, asks the important legal and gospel question: "Do we then make void the law through faith? God forbid: yea, we establish the law." We therefore maintain, that this divinely established law

cannot be in opposition to any of Jehovah's eternal counsels; for we make a vast difference between the determination or decrees of God, and the shameful decrees of Calvinism, that cannot stand the test of reason and revelation. All God's moral requirements of man must inevitably be consistent with this law, which in its fulfilment always tends to human happiness, for Solomon sayeth: "He that keepeth the law, happy is he." Therefore, God sayeth to transgressors of his law: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Now, if God decreed any man for destruction, could he so extensively issue his mandate against sin, and invite all to come unto him for salvation? Sin is the cause of damnation, and could Jehovah consistently decree the end, while by a law, that is the transcript of his own nature, he commands us to refrain from evil, and strives by his Holy Spirit to keep us from sin as the only means though which that end could be accomplished? Would he say, in the face of all worlds, that he willed the salvation of all on gospel principles, when he had eternally decreed the damnation of millions? Nay, verily, God our Saviour, "who will have all men to be saved, and to come unto the knowledge of the truth," is "a God of truth, just and right is he;" so the law, which is divine in its author, reasonable in

its requirements, and unchangeable in its nature, requiring every man to act up to its benign precepts, stands forth as infallible evidence, that no sin here nor damnation hereafter, can be traced to a decree of the Infinite Lawgiver or charged upon it. And as no counsels of his wisdom can ever be in opposition to the commandments of his law, so the decree of unconditional reprobation could not be founded in wisdom, holiness, justice, goodness, and truth, and must therefore be a human or Satanic invention.

6. *We prove the decree of reprobation false, by the gift of the Holy Spirit to all men to restrain them from sin, and excite them to righteousness.* Paul declares that "the manifestation of the spirit is given to every man to profit withal." Now, if the great God, as universal monarch over all, had sealed any man's doom from all eternity by unconditionally decreeing him for damnation, would he give his spirit to every man, and strive by that spirit to make a reprobate accept the salvation that the eternal decree had made impossible! Surely a God, unchangeably good, and transcendently glorious, could not be the author of such awful cruelties and contradictions as are charged upon him by the creed of predestinarians. It would, indeed, be a glorious thing for the visible Church of Jesus Christ, if ministers of the sanctuary would openly and loudly proclaim the whole truth of God in opposition to these lamentable absurdities carried forward by the "Confession of Faith," and zealously invite, without any reservation, the vilest of the vile to come to

Christ for the pardon of all their sins, through faith in him, who, by his atonement, has made salvation possible for all men, and eternally sure to all who repent, believe, and obey. Heralds of the cross, independent of Calvinistic decrees, should pour forth a tide of argument and energy to arouse the public to moral efforts, as instruments in the hands of God, who can save to the uttermost all that come unto him through faith in the sacrifice of Calvary, notwithstanding the unscriptural assertion that Christ died only for the elect as recorded in the Presbyterian "Confession of Faith."

7. *The unconditional decrees of predestination are proven false by the angels of God.* The angel of the Lord, at the birth of Christ, said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men." And St. John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice: Fear God, and give glory to him." Here we find accredited messengers from the throne of the King eternal, proclaiming a jubilee of heavenly peace and salvation for all mankind, according to the soul-saving principles

revealed in the Bible, and we now ask, whether we are to believe the "Institutes of Calvin" and the "Confession of Faith," that salvation is only for a chosen few, or the testimony of the angelic host, that it is free for all?

8. *We maintain that salvation is made possible to all men by the atonement of Christ—the Son of the everlasting Jehovah.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This heaven-inspired passage beaming out in God's boundless benevolence to man, writes an eternal ichabod on the forehead of reprobation. But some, to avoid the horrible decree of Calvinistic reprobation and to cling to the rest of Calvinism, assert that they only believe in election and not in reprobation, and may therefore think, that on that ground, they can have exalted views of God, and at the same time hold up their faces in all other respects for predestination. But it is unfortunate for such, that the decrees of election and reprobation stand or fall together, for they are held to be from all eternity, and to include the whole human family on both sides of the Divine arrangement. It is therefore vain for any man to say I discard reprobation and hold unconditional election; for if some, by Divine partiality, were chosen out of the universal family of mankind to life eternal, and others were left to perish without the possibility of salvation, we arrive at the same conclusion in the end, as when we professedly believe in the decree

of reprobation at the beginning. We must, therefore, meet the subject fairly, and if it will not stand the test, let us renounce it forever, and openly rely on the doctrine of free grace for all, as gloriously comporting with the perfections of the infinite Deity.

Mr. Calvin says: "All men are not created for the same end; but some are foreordained to eternal life, others to eternal damnation. So according as every man was created for the one end or the other, we say, he was elected, that is, predestinated to life, or reprobated, that is predestinated to damnation." And he speaks with utter contempt of all who illogically endeavor to separate election and reprobation. For he says: "Many, as it were, to excuse God own election and deny reprobation. But this is quite silly and childish. For election cannot stand without reprobation. Whom God passes by, those he reprobates. It is one and the same thing." This great man here shows the foolishness of endeavoring to separate the decrees, and we must, therefore, retain or renounce both. And when a man contends for the one and rejects the other, he shows his weakness in logical argumentation, as stated by the great founder of Calvinistic theology, and the able champion of unconditional election and reprobation.

The apostle Paul, in vindication of the amplitude of the atonement says: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man."

Every man, means the whole human family taken separately and singly, and amounts to the same as *pantos*, or all, according to the Greek text, and plainly establishes, with other passages of sacred Scripture, the doctrine that Christ's sacrifice made salvation possible to all mankind; and, therefore, those that perish cannot blame Jehovah the Father, nor Jesus Christ the Son, for any limitation of the atonement for the salvation of sinners. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And "he is the propitiation for our sins: and not for ours only, but, also, for the sins of the whole world." But some, to avoid the contradiction of setting the decree of Calvinism and the atonement of Christ in contradictory opposition, may assert that all for whom he died were of the elect. But if they were absolutely foreordained to everlasting glory, and the decree could not be broken, then Christ, in dying to save them, performed an extra work, seeing that, according to Calvinism, they could never be lost. And if, to avoid this absurdity, it be contended that the atonement was implied in the decree, then we see in what an awful dilemma this would place Jehovah's proceedings. First, to decree the eternal salvation of the elect, then to create them holy and happy, and afterward to lead them into sin, and expose them to hell. For it is said in the "Confession of Faith:" "All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this

life, to death itself, and to the pains of hell forever." Now here the creed maintains that all mankind are liable to the pains of hell forever; and yet, in another place, it asserts the eternal election and final perseverance of all the saints; and, therefore, the creed brings us to the conclusion that by the fall the elect were exposed to eternal misery, and by the decree they never could be in danger of that misery, except the eternal decree could fail. These, O Calvinists! are some of your recorded contradictions, and these, according to your system, must be charged on the All-wise God; for your theory is that "he hath fore-ordained whatsoever comes to pass;" and it has come to pass that Calvinism has produced some egregious contradictions, as may be plainly seen in the "Confession of Faith," and the writings of some Calvinistic ministers. Mr. Wesley states, that the Assembly of Divines who met at Westminster in the last century, speak as follows, see volume 6, page 202: "Whatever happens in time, was unchangeably determined from all eternity. God ordained or ever the world was made, all the things that should come to pass therein. The greatest and the smallest were equally pre-determined: In particular, all the thoughts, all the words, all the actions of every child of man; all that every man thinks, or speaks, or does, from his birth till his spirit returns to God that gave it. It follows, that no man can do either more or less good, or more or less evil, than he does. None can think, speak, or act any otherwise than he does, not in any the smallest

circumstance. In all he is bound by an invisible, but more than adamantine chain. No man can move his head or foot, open or shut his eyes, lift his hand, or stir a finger, any otherwise than as God determined he should from all eternity." And the doctrine of Calvin, on this point, is equally strong, for he declared, that "nothing is more absurd than to think any thing is done but by the ordination of God." Now what but a perverted theology, an erroneous education, or the father of lies, could ever lead men to believe these unreasonable, unscriptural, and God-dishonoring doctrines of predestination. And it is truly astonishing, that even the devil himself could make any intelligent man believe in contradictions, that are so glaringly inconsistent with the nature and attributes of God, as plainly recorded in the Holy Scriptures.

9. *The total absurdity of reprobation is proven by the oath of God.* This is an immovable ground on which to stand against Calvinism before all worlds. This is the position that our text enables us to occupy in this theological controversy; and its unchangeable truth sounds in the ears of a true penitent, seeking salvation, more melodiously than the music of a thousand harps, and calls upon him to rely with unshaken confidence on Jehovah's eternal veracity. "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which

it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." And, "when God made promise to Abraham, because he could swear by no greater, he sware by himself." This unchangeable truth that secured the heavenly inheritance to all the saints, or heirs of the promise, declares that he has no pleasure in the death of sinners, and he confirms his declaration in the form of an oath, and swears that he has no pleasure in the death of the wicked. Now if Jehovah had reprobated these wicked men to eternal death, could he swear that he had no pleasure in his own arrangement, that, on Calvinistic principles, doomed them to destruction? Could he urge them to turn and live, when he had unchangeably decreed that they should die?

Reader, read again the immutable oath of God, and then be horribly astonished at Calvin's awful decrees, and at the theological prominence that they are still allowed to have in the Presbyterian "Confession of Faith!" Give no sleep to your eyes, nor slumber to your eyelids, until you enter an unalterable protest against such a God-dishonoring system. Be not deterred from this course, because there are many good people in Calvinistic churches; for they are those who serve God in opposition to, or act above, the real nature and influence of their creed, while at the same time many others are carrying out the unscriptural scheme, in all its deleterious influence in their own experience, under the professed belief that all things, past, present,

and to come, are unchangeably and eternally fixed by the Lord Jehovah, as asserted in Calvin's Institutes.

10. *But the erroneousness of this unscriptural theory is finally shown in its being contrary to the honor and glory of God.* He emphatically declares that he "will not give his glory to another, nor his praise to graven images." This not only arises from his abstract and unoriginated right, but for the happiness of his intelligent creation, whose blessedness is always secured and perpetuated by ascribing the praise and glory that belong to his infinite existence and exalted character; and the whole history of his proceedings toward the human family, proves that he looks to the twofold principle of Divine glory and man's happiness. An incontestible argument arises from his benevolent course toward us to disprove the doctrine of eternal reprobation. And though by enforcing the penalty of violated law in guarding the rights of the innocent and punishing sinners, some glory would redound to God's inexorable justice in the damnation of the impenitent, he would, nevertheless, be far more glorified by the salvation and praises of the righteous in heaven than he could be by the agonies and opposition of the damned in hell. These facts afford infallible proof against the decree of reprobation that casts such a dark shade over the perfections of Jehovah. For as he could not, in accordance with his own glory and the unbounded benevolence of his nature, bring angels and men into existence for the eternal purpose of seeing their torments and hearing their groans; so must the

decree of reprobation be eternally false, and, therefore, could not be consistent with his "glorious justice" or "sovereign pleasure."

11. *But what writes the decree of reprobation deepest in the annals of eternal infamy is, that it makes infants, in the smiles and beauty of innocence, objects of Divine wrath and heirs of hell.* For if any of the human family are reprobated from all eternity, infants are of that number, for all human beings, since the existence of Adam and Eve, were once in a state of infancy; and when reprobate infants die, they must, according to a logical definition of Calvinism, be sent to the damnation of eternity. We may now exclaim, O, horrible, horrible, horrible decree! This deduction from predestinarian premises fully comports with the "Confession of Faith," in the case of infants, where it says: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth." Now these words, fairly explained and rightly understood, prove the two states of elect and reprobate infants. For if no such distinction is intended, why was it not said, all infants dying in infancy, instead of "elect infants." But if all infants had been included in the scheme of predestinarians, then, that would have ruined the whole theory of reprobation; for all infants elected would be the same as the election of all Adam's family, and, therefore, the reprobating scheme of damnation would have been overthrown, and the doctrine of Calvin proven false, where he says: "All men are not created for the

same end; but some are foreordained to eternal life, others to eternal damnation." Now this theory, in which infant damnation is logically implied, is highly dishonorable to the God of unbounded benevolence, and robs him of that glory that would beam around the eternal glorification of those infants that Calvinism would doom to eternal banishment from the presence of God, and from the glory of his power, wisdom, and goodness, that would be tarnished before all worlds, if even one little flaxen-haired, sparkling-eyed, and blooming-cheeked innocent infant would be damned in hell. And yet, awful to state, the decree of reprobation implies the damnation of many such infants. And, O, dreadful to relate, when an affectionate mother would be smiling over the countenance of her beautiful babe, folded in her parental arms, she could not tell, according to Calvinism, whether it was one of the elect or a doomed reprobate! For, as I have stated, all mankind, since the days of Adam, were once in a state of infancy; and if any have been reprobated, infants were of that number; and we therefore prove, according to our proposition, that this doctrine of eternal reprobation writes the decree of Calvinism, as found in the Presbyterian "Confession of Faith," awfully deep in the annals of eternal degradation and falsehood. Some, however, to avoid this deplorable conclusion arising from Calvinistic premises concerning infant damnation, may assert that no reprobate dies in infancy, and that all who die in an infantile state are of the elect; but this would make

the decree appear still more horrible, for that would imply that God makes all the reprobate live to an age sufficient to commit actual sin, and thereby to receive an amount of punishment greater than their capacities could endure if damned in infancy! But whether we view the result of reprobation in relation to infants or adults, and whatever side may be held as the most horrible, both are obviously too awful to be contemplated as unchangeable and unconditional consequences of a decree of a holy and benevolent God.

Take, therefore, the decrees contained in the Westminster Confession of Faith as the doctrines of the Presbyterian Church, to which ministers, ruling elders, deacons, and licentiates are required to subscribe, as they are now found in the latest edition of the "Confession of Faith," adopted by both Old and New School Presbyterians, and the substance of which is taught to their children in the Shorter Catechism, as is plainly proven, where the question is asked and answered in these words: "What are the decrees of God? The decrees of God are, his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass." Now let any ministers, in explaining these decrees, endeavor, by sophistry and elaborate sermons on the "sovereignty of God," to mitigate their cruelty and dreadful aspect, still they are, to all intents and purposes, when fairly and logically considered, horrible decrees, and of which the Lord Jehovah, as an infinitely holy and benevolent being, never could be the author; and

they must be traced to the policy of Satan or to the perverted minds of mistaken theologians. And having now sufficiently expatiated on predestinarian principles, according to our explanatory limits, it may, in conclusion, be, therefore, triumphantly asserted, to the glory of God and the triumph of truth, that I have demonstrably proven from the unoriginated perfections of eternal Godhead, and his creating us holy and happy, and from the commandments of his law, influences of his Spirit, testimony of his angels, atonement of his Son, immutable oath, and unchangeable veracity manifested in the text and other parts of the Bible, that the Calvinistic decrees of unconditional election and reprobation are false in their contents, blasphemous in their nature, horrible in their aspect, and, in many instances, soul-damning in their tendency; and I call on all ministers of the sanctuary, charged with a commission from the throne of God, and possessing the ability to vindicate the character of the all-glorious Jehovah from the aspersions that the decrees of Calvinism cast upon him, to rise at once in the strength that God, reason, and revelation furnish, and sweep these monstrous doctrines from the world, and proclaim, without reservation, a free and full salvation for all mankind, through the sacrifice of Calvary, the exercise of faith, and the power of the Holy Ghost.

SERMON IX.

THE

GREAT DAY OF JUDGMENT.

‘For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’—
Ecclesiastes xii. 14.

THERE is in the Book of Ecclesiastes much interesting and useful instruction concerning the things of this life—while, at the same time, we are led to serious reflections on the solemnities of death. Amidst the great profusion of blessings that nature and Providence have bestowed upon us, we are commanded to rejoice; for, in relation to the concerns of the present life, “there is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor.” And Solomon sayeth: “This also I saw, that it was from the hand of God. For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God.” And while the inspired author of this wonderful book expatiates

eloquently on the great kingdom of nature, he leads us up to the Omnipotent Architect of all, and calls upon the young to remember their Creator in the days of their youth, before the evil days come, when they would have no pleasure in them; and therefore exclaimed, in the strength of his own experience, "I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked." On these explanatory principles of heaven-inspired truth, he looked forward to the consummation of all earthly things, and prophetically called on all succeeding generations to listen to the great ultimatum to which he specially referred, saying—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And in discoursing on which, I design, in the first place, to prove the certainty of a Day of Judgment; and secondly, exhibit the Judge, the circumstances attendant on, and the immediate consequences following that great day.

I. PROVE THE ABSOLUTE CERTAINTY OF A DAY OF GENERAL JUDGMENT.

1. *By the Bible.* This Book of books is the great standard of Christian theology; and we never wish to even intimate, that we can furnish any argument in proof of the Day of Judgment stronger than that derived from its sacred contents. All other evidences

that may be produced can only be acknowledged as corroborative of Scripture facts, which alone must be the inspired foundation of all ecclesiastical orthodoxy. Proceeding on this infallible principle, we triumphantly proclaim that patriarchs, prophets, and Christ himself, fully established the doctrine of the Day of Judgment. And though the world was twenty-four hundred years old before any part of the Bible was written, yet the truth of a coming judgment was given by inspiration before the days of Moses, who was the first sacred historian. Therefore Enoch, the seventh from Adam, prophesied, saying: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Job, in referring to the resurrection as a prelude to judgment, said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." David declares that "The Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Daniel sayeth: "I beheld till the thrones were cast down, and the Ancient

of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Jesus Christ said unto his disciples: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And when Paul was brought before Felix for preaching the truth of God and the testimony of Jesus Christ, he "reasoned of righteousness, temperance, and judgment to come," until Felix trembled, and by the power of the Holy Ghost and the thunder of the apostle's eloquence, he felt himself responsible for all his wickedness to the Eternal Judge who shall preside over human affairs on the great day of ultimate decision. Peter says: "The day of the Lord will come

as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved; and the elements shall melt with fervent heat." And St. John, the divine, ushers in the grand scene, blazing with explanatory splendor, in saying: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Now, this passage of Sacred Scripture, if we had no other, would be amply sufficient to establish the doctrine of a future judgment, in opposition to the philology of philologists, the scepticism of infidels, and the influence of devils. And yet, in the light of this and all other passages that beam from the Divine oracles around this important subject, many profess to believe that there will be no Day of

Judgment, and therefore apply the Scripture texts that prove and portray that grand arrangement of the Almighty Sovereign to other transactions along the range of time. But as all such notions pass away before the truths of revelation, to which we have referred, like shadows over the rock, we need now follow them no farther by scriptural testimony, but adduce other proofs corroborative of the inspired statements contained in the Bible.

2. *Conscience, influenced by the Holy Spirit, and resting on the inspired volume for theological information, points to the Day of Judgment for rewards and punishments to be distributed at the end of our probation.* But a minute description of the nature and operations of conscience need not be given in this sermon, as we merely introduce it as a witness in favor of the Day of Judgment, without intending to explain it in all its moral bearings. Every man who attends to the feelings of his own heart, knows that he has a monitor, or conscience, approving or condemning him for all his proceedings. And this inward power of the soul, enlightened by the word and Spirit of God, points the accountable agent to the judgment seat, and compels him to believe himself guilty or innocent, according to its revealed decisions; and thus to deny a day of future retribution would be to contradict the enlightened and honest intellectual exercises of our own minds, the calm dictates of our own understanding, the result of our best judgment, and the inward voice of the Divine Spirit, that is given to every man, under

the sound of salvation, to confirm him in the truths of the Bible. We are led to believe that those who deny a day of righteous retribution, are unaccountably ignorant of Bible theology; or being influenced by the devil, in the accomplishment of some sinister and earth-born purposes, they wilfully and wickedly deny the truth; and therefore are hastening to the bar of God to give an awful account for yielding to the seductions of Satan, instead of believingly listening to the voice of the Lord Jehovah, that would lead them to an acquittal in the Day of Judgment, and to life everlasting in heaven according to the inspired dictates of a good conscience.

3. *The equality and justice of God's administration, are incontestable proof of a Day of Judgment.* If we deny a day of impartial retribution, we envelope Jehovah's administration in this world in a dilemma, from which no ingenuity can ever extricate it. For here the wicked, in many respects are honored and exalted, while the righteous are often afflicted, persecuted, and oppressed. Many in this world lie under public charges of guilt and condemnation, which the Day of Judgment will remove, and show before all beholding worlds that they are innocent of the crimes for which they were punished here; while on the other hand, many perpetrators of dark and daring deeds pass on in this life as if they were the excellent, and honorable, and righteous of the earth. And when some are brought to tribunals of human justice, they are often extricated from legal punishment, through bribery, or

ignorant decisions, influenced by special and unrighteous pleadings. But the Day of Judgment will bring to light the hidden things of dishonesty and of truth and righteousness; and then virtue and vice will appear in their proper colors, and a faithful verdict be awarded. It would be absolutely impossible to reconcile the past and present history of this world with an impartial administration of Divine justice in human affairs, if it were not for a day of righteous judgment, and rewards and punishments consequent on the probationary state of the human family. Some, without understanding the real nature of things here, have had hard thoughts of their Creator, and have foolishly said: "It is vain to serve God;" and impiously asked: "What profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered." And even some good men have been somewhat envious when the wicked were spreading themselves "like a green bay tree," not considering that "a little that a righteous man hath is better than the riches of many wicked."

Asaph, as recorded in the seventy-third Psalm, was led from the prosperity of the ungodly into incorrect views of Providence, until he went into the sanctuary and saw their end. "For," said he, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as

other men: neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Behold, these are the ungodly who prosper in the world; they increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus: behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." Now these views of Asaph are precisely those which the present and past states and conditions of mankind are calculated to inspire in the minds of those who are comparatively ignorant of the ways of Providence with regard to the seeming inequality of this world's administration, as connected with the sovereignty of a God of general jurisdiction, under which the unrighteous, and even the desperately wicked, have often the greatest worldly prosperity. But when we repair to the inspired word of God, and look through that to the Day of Judgment, when the whole history of this world shall be understood, and the transactions of mankind be fairly exhibited, then we may triumphantly say, before all beholding worlds:

“Just and true are thy ways, thou King of saints.” In view of these facts, so fraught with the glory of God and the destinies of mankind, we may now exultingly exclaim, O, how deplorably dark and direful are the doctrines of those, who would rob us of the Great Day of Judgment, where we can “justify the ways of God with men,” and openly ascribe righteousness to our Maker in the administration of this fallen world!

II. THE JUDGE, THE CIRCUMSTANCES ATTENDANT ON, AND THE IMMEDIATE CONSEQUENCES OF, THE DAY OF JUDGMENT.

1. *The Judge.* Jesus Christ alone, as exhibited in the Bible, is adequate for the great work of judging the world in righteousness. For as Jehovah the Father can never employ an improper person to accomplish a proper end, so when infinite wisdom chose the only begotten Son for the momentous work of judgment, we may be assured that he is every way qualified for the great task assigned him, and that the proceedings of that day shall be terminated according to the principles of eternal fairness. And though between the Father and the Son there is the most intimate union and oneness of operation, yet St. John saith, “The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father.” In the Acts of the Apostles it is declared that God “hath appointed a day in the which he will judge the world in right-

eousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." The Apostle Paul, in writing to the Church at Thessalonica, says: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." And in his Epistle to the Romans he declares that "we shall all stand before the judgment seat of Christ." In these passages we have the fact indisputably established that the Son of God will be the presiding Judge in that great day when God will bring every work into judgment, whether it be good or evil. Christ himself says: "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." From this knowledge, as Son of God, he understands all the rights of the eternal throne, the requirements of law, and the demands of justice; and as Son of man, he knows the extent of our ability, the feelings of our hearts, and the state of our nature, and can, therefore, be a merciful, gracious, and just Judge in things pertaining to God and man. For having overcome the world, resisted the devil, and

endured the trials, sorrows, and sufferings of life, he is thus prepared, from the humanity of his own existence, to be a proper Judge of the exact amount of righteousness that all are able to perform, and the sufferings for righteousness' sake that all are capacitated to endure, and can accordingly determine the amount of rewards and punishments that all ought to receive. On these principles, that support the honor of the throne and the juridical rights of the subjects, he could triumphantly say, in the language of the Apocalypse: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." And though ages would have to roll their ample round, from the time of this announcement to his second advent in the clouds of heaven with power and great glory, yet when all these ages would be compared to eternity, they would form no exception to the truth of his assertion, when he said, "behold, I come quickly." And now, leaving the time of his coming a profound secret with God himself, let the universal Church say, with one voice: "Amen. Even so, come, Lord Jesus."

2. *The circumstances attendant on the Day of Judgment, and the immediate results of the decisions of the Supreme Judge.* First. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the triumph of God." O, how different will be his second coming to that of the first! He then came in the humble form of the babe of Bethlehem. But when he shall come in the glory of his

Father, and all the holy angels with him, then shall his enemies that rose in rebellion against him be utterly confounded, and the triumphs of his saints be eternally completed. The transcendent majesty of the Judge, the unparalleled splendors of the throne, and the awful conflagration of the world, will then convince infidels that circumstances of tremendous magnitude surround the Almighty Sovereign, when, with the ensigns of eternal royalty, he appears, according to his promise, to judge the world in righteousness.

Secondly. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat." The atmospheric heavens here specified shall pass away in dreadful confusion and fearful sounds. For when contrary elements of fire, and water, and tempests, and storms, shall come in fearful contact, and the laws which kept them in their organized sphere of natural action are dissolved, the explosion will be awful beyond all that fancy can imagine or eloquence proclaim. It is evident that the atmospheric region above and around the earth is called heaven by the sacred writers, and may amount to the prophetic description of the apostle, without including the solar heaven of sun, moon, and stars in the conflagration.

Moses spake of the "fowl in the open firmament of heaven." Job said: God "teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." Jeremiah exclaims: "I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Hosed, in proclaiming God's

judgments, says: "Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven." And St. John, in his vision, "saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Now, from these passages we incontrovertibly prove that the atmospheric space, where the feathered inhabitants soar, was anciently called heaven. And as fowls of heaven, dew of heaven, clouds of heaven, and winds of heaven, were modes of expression used by ancient and modern writers, in reference to the space occupied by the circumambient air, and above which no fowls, dews, and clouds could exist, we are justified in proclaiming that the atmospheric heaven shall pass away with a great noise, and the elements shall melt with fervent heat. * But notwithstanding the truth of this explanatory declaration, which philosophy and the Bible fairly establish, some suppose the solar heaven is also implied in the wide spread ruin. For as the earth is a part of the solar system, they think it reasonable that the whole six days' work of the Creator will be involved in the same destruction, as all the parts are so intimately connected with those centripetal and centrifugal forces that are in operation

with the sun, as the great centre of all. But, on the other hand, it might be plausibly asserted that, as the conflagration of the earth will not destroy any of the laws of nature, or throw it off from the orbit of its regular revolutions, therefore the whole system could proceed, in all its laws and regulations, as if there were no conflagration of the earth and of the surrounding elements. And this would be no inconsiderable argument against the conflagration of the sun, moon, and other solar orbs. But as Inspiration has not furnished a sufficiency of positive data to settle the controversy, there must be a great latitude allowed to human opinions and controversial explanations on both sides, while all settle down on the scriptural account of the conflagration of the world and the important transactions surrounding the Great Day of Judgment. But it may be also stated, that, as the inhabitants of those worlds may be standing firm in their allegiance to God, it would be inconsistent with the rectitude of his administration to spread such desolation through their unfallen abodes, merely because Adam and Eve sinned in their terrestrial Paradise, and brought misery and death into this lower world, that rolls its little round as one of the smallest orbs in the regions of immensity. Now, this argument, at first sight, seems an impassable barrier in the way of those who believe in the conflagration of the solar heavens at the Day of Judgment; but still further reflection leads to the idea that, though those worlds may be inhabited by righteous or unrighteous intelligencies, or

by both, yet their conflagration could still be maintained without any infringement on that Divine rectitude which must be manifest throughout universal empire. For in the Day of Judgment it would be as easy for Jehovah to transmit his obedient worshippers from those orbs to another and more glorious state of existence, as to raise us from this world to crowns and thrones of glory in heaven; and, therefore, any argument founded on the seeming injustice of such a procedure with regard to the righteous would be actually overthrown. And as it respects the supposition of unrighteous intelligences, who may have risen in rebellion against their Sovereign, and thereby forfeited all claim to happiness, God could bring them to judgment for their transgressions; and after passing upon them the sentence of righteous condemnation, could openly and consistently send them to a place of punishment in some other part of his realm, as they could have no well grounded claim to their former inheritance that they forfeited by transgression of law. We can, however, triumphantly declare, that if the fire that shall burn our world was to wrap the whole solar heavens in one general blaze, then, amidst the red reality of flaming worlds, we might lift up our heads and rejoice that all would comport with the principles of eternal fairness and the unchangeable rectitude of good government. And now, leaving a further development of solar facts relative to burning worlds, among those "secret things" that "belong to God," and allowing every man a reasonable exercise of his own under-

standing on points not clearly revealed in the Bible, I shall proceed to state, with indubitable certainty, what another circumstance attendant on the Day of Judgment will be.

Thirdly. That "the earth, and the works that are therein, shall be burned up." Various theories have been adopted for the accomplishment of this awful work. Some have supposed that a comet, red with uncommon wrath, might, in due time, sweep so near this earth, or strike it with such tremendous fury, as to make it blaze forth in a moment, in accordance with its long-promised conflagration. But such should reflect that comets, in their seeming eccentric sweep through space, are guided by the same undeviating laws that regulate and revolve all worlds, and could not leave their own orbits to infract the course of our world without the performance of a miraculous process upon them by the God of Nature. Others have thought, that by an approximating power of the earth toward the sun, she will, in a succession of ages, be engulfed in his flaming orb, and thus undergo the conflagration specified by the sacred writers. This theory, however, seems to proceed on the principle of the old philosophy, that the sun is a globe of fire, and that by his voracious and burning energies he could easily consume the world and all things therein. But Dr. Herschel says "that the sun is a solid and opaque body, surrounded with luminous clouds which float in the solar atmosphere, and that the dark nucleus of the spots is the opaque body of the sun appearing

through occasional openings in this atmosphere." This view of the sun, by a celebrated astronomer, spoils all the fine-spun theory that his blazing contents are to be the great instrument in the earth's consummation. Another theory, which would seem amply sufficient for the Almighty's purpose in performing his will, according to the apostolic declaration, is, that a combination of electric and volcanic fire will effect all that is essential to the earth's conflagration, so long described by patriarchs, prophets, apostles, poets, and divines. With these, without any miraculous process in the production of additional fire, it is thought that, at the destined moment, through Jehovah's bidding, the flames arising from this combination would burn down all the works of nature and art comprised in the great globe, that shall pass away under the fiery ordeal "like the baseless fabric of a vision."

But notwithstanding all the learning and eloquence that expositors have lavished on this great subject, the Almighty may accomplish his purpose by the word of his power in the mere separation of two gases. Oxygen gas, that composes about one fifth of the atmosphere, being separated from nitrogen gas, would soon accomplish its share of the work, while the other, actively engaged in its sphere and degree, would soon demolish the whole material structure, that was once so beautifully glorious that "the morning stars sang together, and all the sons of God shouted for joy" over its creation; but now, despoiled

by sin, and marked by Divine judgments, as it rolls on toward the great day. Dr. Dick, a celebrated Christian philosopher, says: "Let the nitrogen of the atmosphere be completely separated from the oxygen, and let the oxygen exert its native energies without control wherever it extends, from what we know of its nature, we are warranted to conclude that, instantly, a universal conflagration would commence, throughout not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals—and water itself, which is a compound of two inflammable substances, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe; and, at the same time, all the other laws of nature might still operate as they have hitherto done since the creation of the world."

The certainty of this great event ought to induce us to seek an abiding inheritance. For, as we have no continuing city here, we should earnestly strive, through Divine grace, to obtain a house not made with hands, eternal in the heaven of heavens, where Jesus Christ is preparing a place for all his followers. What would we think of a man who would place his whole heart and affections on an edifice that he knew would soon be consumed with fire, and who, notwithstanding this, would heap all his treasure within it, and centre his greatest expectations in this short-lived possession? Would we not, with one voice, proclaim

the folly of such a man? And far more foolish is he, who confines all his purposes and plans to this transitory state of human life, and views this world as his chief good, and lays up no treasure in heaven, to be enjoyed when all earthly honors, riches, and pleasures shall be terminated. The days are rolling rapidly on, when ensigns of royalty, thrones of state, temples of fame, halls of science, haunts of pleasure, and monuments of art, will all vanish away; for "the earth, and the works that are therein, shall be burned up."

Fourthly. Amidst the splendor of this conflagration, the dead shall be raised. St. John, in his vision on the isle of Patmos, "saw the dead, small and great, stand before God." Myriads, of every nation, kindred, tongue, and people, shook off the slumber of ages, and crowded to the judgment seat, to give an account for the deeds done in the body. And what he saw in his inspired vision as actually present before him, shall surely be realized in futurity concerning the dead, and also those that shall be alive at Christ's coming. "Not man alone, the foe of God and man" must then appear and face the throne, and meet the Judge, so long provoked with deeds of darkness, black as hellish night. Ah, then, Eternal Justice, fraught with unutterable wrath, will drag from his dark realm of deep damnation, the thunder-scathed monarch, in chains of everlasting adamant; and at the head of all his infernal hosts, he must hear his doom, and groan in speechless agonies of fell despair, and sink

forever down, to howl in accents hideous as the storms that sweep across the gulf of everlasting woe, to yell with unabated hate and cruel rage with devils damned, who sinned against the God of life and love, whose boundless glories once beamed forth to make them happy in immortal union with himself and all the blest. Yes, the Day of Judgment, fraught with inexorable justice, and replete with the unchangeable destiny of fallen angels, will lead the Judge, forever just, to cast them off, beyond the bounds of happiness, where death eternal reigns, and mercy never comes.

But some, ignorant of the Sacred Oracles, may perhaps deny that fallen angels will be brought to judgment, and suppose that there will be no necessity for such a process in their case, as they are not connected with each other by ties of consanguinity, nor bound by those national, civil, social, connubial, parental, and filial relations that involve us in obligations to each other, and the bearings and results of which cannot be fully understood, in relation to innocence and guilt, until the whole circumstances of good and evil are brought to judgment; but as each infernal spirit is acting on his own individual abstraction, and not relatively responsible, so no tribunal need determine the further state of fallen angels, or bring them to an account in the Great Day of Judgment.

Now, in answer to all this, we maintain that the juridical process, which requires their presence, as accountable agents, at the judgment seat, is fully ex-

pressed in the Bible. The apostle Peter declares that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." And Jude saith: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Here, it is scripturally established, that the fallen angels must come to the judgment of the great day, and shall have to answer for their rebellion against God, and the part that they and their infernal chief take in tempting human beings to commit sin and to relinquish their allegiance to the Almighty Sovereign, and to induce them to serve Beelzebub, the devil, and Satan, the fell destroyer of angelic and human happiness, whose doom will be eternally sealed by Jehovah on the Day of Judgment before all worlds.

Fifthly. The books shall be opened, and the dead shall be judged out of those things written in the books, according to their works. The Bible, or book of Sacred Scripture, shall be opened, to judge Jews and Gentiles, who had access to this great standard of moral obligation and revealed righteousness. The law and the prophets were a lamp to the feet, and a light to the path of Jews until the coming of Messiah. The patriarchs, who had not the written Word, had communications of the Divine will by dreams, visions, and glorious manifestations of the presence of God, and the ministration of angels, bringing them in pos-

session of sufficient light and information to enable them, through the influence of the Holy Spirit and the exercise of their own agency, to act up to all the moral obligations devolving upon them; and consequently, they must answer to the Judge of all the earth for how they conducted themselves in that early age of the world, prior to the Jewish and Christian dispensations. And the Old Testament Scriptures, which were a rule of moral action for the Jews before the gospel dispensation, shall, in union with the New Testament, be an infallible rule of truth and righteousness for all succeeding generations of Jews and Gentiles until the end of time. The gospel dispensation, according to the counsel, wisdom, and benevolence of God, supersedes all other dispensations. And though it does not abrogate the moral law, as a standard of righteousness, and a heaven-revealed rule of procedure between man and man, it is nevertheless divinely announced "that by the deeds of the law no flesh shall be justified" and saved; for the great scheme of gospel salvation is by grace, through faith in Jesus Christ, for both Jews and Gentiles; and while faith in the Son of God brings salvation to the soul, the law is a great rule of moral action, as proven by Paul, where he asks the question, "Do we then make void the law through faith? God forbid: yea, we establish the law." On this true ground of law and gospel we must stand before God in judgment. Oh, what a great honor and privilege, to be judged on the principle of eternal fairness, from the book of the un-

searchable God and the glorious gospel of Christ! It must now be incontrovertibly acknowledged, by all who have the capacity of judging, that the Bible is the most sublime and wonderful of all books. The inspired penmen soared to the perfections of God, and unfolded his ways and works of creation, redemption, and salvation, and poured a tide of splendor on the accumulating triumphs of the Church, that shall rise above the ravages of time, and the conflagration of the world; and when the true votaries of the Bible shall stand before the great white throne, to be judged by him that sitteth thereon, a glow of transcendent splendor shall shine from its glorious truths around the whole "sacramental host of God's elect," that were chosen through sanctification of the Spirit and belief of the truth; while the ungodly, who reviled its great Author, and would not obey its mandates, nor receive its offered salvation, shall stand speechlessly alive to the horror of their situation, and as condemned criminals must be eternally associated with the devil and his angels.

The Book of Conscience will be opened. Though conscience, as a book, may be figuratively understood, it is, nevertheless, a positive reality, and has the power of approving and condemning human actions, according to the standard or rule of duty by which it proceeds. In another part of this Sermon we presented conscience as a witness in favor of the Day of Judgment, when enlightened by the Holy Spirit and guided by the Bible; but now we exhibit it as a

monitor, rule, or law, by which millions will be judged, and by which they will stand approved or condemned for their past proceedings. "Conscience," says Thomas Taylor, "is the testimony and secret judgment of the soul, which gives its approbation to actions that it thinks good, or reproaches itself with those which it believes to be evil." This definition, though excellent, may be carried still further; for conscience not only approves good actions, and condemns bad ones, according to its moral sense of right and wrong, but premonishes of evil, and excites to good. And though it may be wrongly biased by a false education, and be often led astray by superstition, yet, when permitted to act independently, it generally breaks through all its shackles and decides according to truth. Therefore, Paul saith: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ."

Conscience is a law or rule of moral action, to which, if a man faithfully attend, and by which, if he constantly walk as a heathen, in the light of the Great Spirit, that is given to every man, he will be led through the mazes of life to everlasting day. And standing by this rule, as the best he had in time, he

will be openly acknowledged and acquitted in judgment; and through the merits of Christ, which are available in the salvation of pious heathens, shall have a blood-bought title to the tree of life, and enter through the gates into the city.

The Book of Nature will be opened, and by its contents, in union with conscience, multitudes will be judged. In this Book, "we all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Now these words, that so gloriously apply to believers in beholding the glory of God in the gospel scheme of salvation, in contrast with Judaism, may be applied to heathens, in exploring the works of creation, and in looking up through nature's works to nature's God; and in one universal language, may read in legible characters many of the doings of the great Architect of Nature. Paul saith: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse," who will not read, and be profited by this great book, which, through the light of the Holy Spirit, leads even savages to worship a presiding intelligence. They see a Divinity in the murmuring rill that meanders through the meadow, in the rushing torrent that roars along the mountain, and on the whirlwind's wing that sweeps the mighty ocean.

The royal Psalmist, rising on contemplation's

pinions above the diversified beauties of this lower world, "to gaze awhile the ample azure sky," saw the moon walking in brightness, and the stars shining in their twinkling glories, and then exultingly exclaimed: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." The glory of God, as here expressed, shining on every page of the Book of Nature, will be positive proof in the day of, final retribution, that all were favored with outbeamings of the Divine perfections in his works of creation, if they were not all blessed with the volume of Inspiration. And as infinite justice always proportions its requirements according to the ability to perform moral obligations, so, heathens shall appear at the judgment seat to render an account to him who will judge them by rules of righteousness to which they were accountable, and shall acquit or condemn them by the principles of unchangeable fairness. We are all hastening to the judgment bar of the great God, to have our everlasting destinies decided; and we ought to consider it a matter of vast importance to be openly approved and rewarded on that grand occasion, before all the angelic spectators that shall accompany the Judge, and surround his throne, until in transports of joy they will escort the righteous to the realm of endless

blessedness. And, notwithstanding the happiness of religion here, and the crowns and thrones of glory hereafter, many wreck their eternal interests for the transitory things of time, instead of laying up treasure for eternity. Inspiration has distinctly marked, in the Sacred Oracles, the vast difference between those who make this world their all, and those who are wisely preparing to meet God in judgment. On the one hand, they are denominated fools, and on the other, wise. It is therefore said: "The wise shall inherit glory; but shame shall be the promotion of fools."

Solomon portrays some of the fools of his time in glaring colors; and the lapse of ages and the light of the gospel, have not rendered his descriptions inapplicable to many at the present day. But passing over all others to whom the appellation of foolishness would apply for neglecting the great salvation, we shall come at once to the fool specified in the Gospel of Luke, who thought within himself, saying, "What shall I do, because I have no room where to bestow my fruits? and he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided."

This worldly-minded man seems to have been a wealthy farmer, for Christ said: "The ground of a

certain rich man brought forth plentifully," and he had not sufficient barn room to contain his abundance. Farmers are generally a very respectable and peaceable set of men, and stand greatly connected with the temporal prosperity of any country where they dwell. The one, here specified, had grown up to affluence, and his past farming arrangements did not afford accommodation for the accumulated increase of his goods; and it was, therefore, no harm to honestly provide larger barns to store provisions for himself friends, and purchasers, as the case might be, or as circumstances would authorize. And as no dishonesty was charged, or even hinted against him, we shall hinge no criminality on his barn-building enlargements; and will not call him a fool for that part of his proceedings, amidst the great plenty with which he was favored for present and future usefulness in temporal matters. Having contemplated the erection of his buildings, and the storing of his goods, he intended saying to his soul, "Soul, thou hast much goods laid up for many years."

Now, apart from all other considerations, the amount of goods laid up could be no more criminal in itself, than for a rich man at this time to estimate the value of his property, and to rejoice in his accumulated treasure acquired on honest principles. What, then, was the extent of his foolishness, that led Jehovah to such a special condemnation of his course as the sacred history contains? A faithful answer to this important question, can be easily given from the

record of his proceedings, where he substituted the things of this life for that which is to come. Therefore, when he said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," his folly became awfully foolish, and amidst all his earth-born enjoyments, "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Here is the mournful cause of his overthrow here, and will be the cause of his damnation in the Day of Judgment, when his foolishness shall be glaringly conspicuous in ruining his soul on earth, for what he could not take to hell, to alleviate his misery, as a damned spirit, that was capable of obtaining a qualification for endless glory, which he absolutely neglected for worldly emoluments, earthly pleasure, and wilfully neglecting his soul's salvation. Oh, what a solemn thought, for the black drapery of death to be drawn around him, amidst all his present pursuits and future prospects of ease, wealth, and merriment, without one religious ray of hope to cheer his last moments, or to gild the dark valley through which he had to pass, as a lone wanderer to an undone eternity! He trusted to uncertain riches, and had to leave them all to others. His body alone was claimed by the king of terrors, and his deathless soul was launched beyond the grave, to be a companion for devils. Lamentation, mourning, and great woe, are written in

staring capitals on the scroll of his eternal destiny ; and we will therefore leave him till the Day of Judgment, when, with millions of others, he will sink to the God-forsaken realm, where hope flies as an eternal fugitive, and black despair with raven wings covers all. Having specified different books by which Patriarchs, Jews, Heathens, and Christians shall be judged, and also elaborated the principles by which all shall stand approved or condemned in the great day, we have only to introduce another book into the juridicial proceedings, which is,

The "Book of Life." In this shall be recorded the names of all the righteous, of every nation, kindred, tongue, and people, high and low, rich and poor, colored and white, bond and free ; all saved by grace, and heirs of the eternal kingdom, shall stand spotlessly pure before the throne, and ranged in glorious contrast on the right hand of the Judge, with all the wicked and ungodly on the left, standing in horrid array with the devil and his angels to await their sentence. Then it shall be plainly seen that we are not damned or saved by Sovereign partiality, or a principle of eternal favoritism, but by the unchangeable principles of everlasting rectitude, rendering to all a just award "for the deeds done in the body," whether they were good or evil. But some have supposed that Jehovah will not bring into judgment the sinful actions of those who afterward became righteous, and continued faithful to death ; for as their sins were all forgiven at the time of their conversion, it has been thought that they

need not therefore be brought to light, as their exhibition before an assembled universe would only fill the righteous with confusion, and would not comport with infinite benevolence to expose his people before all worlds for their past sins. But the fallacy of this argument will easily appear, when we reflect that many past transgressions of the godly, committed before they found the favor of God, stood in such connection with the rights of others that were injured by such ungodly deeds, that there could not be a faithful exhibition of facts, nor an impartial process of judgment, if those deeds of darkness were not brought to light, so as to make every man's character appear in its own proper colors. This process will not only comport with the strictness of eternal justice, but also, with a full vindication of the rights of the innocent, who often, in this world, stood charged with the crimes of others; and some have been hung on a gallows, and endured that shameful death, when they were entirely innocent of the crimes for which they were condemned to death, while the perpetrators of wickedness went free among their fellows. But all our arguments are superseded by the words of the text, which assure us, that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil;" and without which arrangement there could not be a fair development of human affairs. According to this procedure, impenitent sinners will plainly see, that the same kind of sins for which they shall be sent to everlasting

punishment, were pardoned in others, through faith in the sacrifice of Calvary, by the great Judge himself; and therefore, the atonement shall be gloriously magnified in the salvation of all the righteous; and the immutable justice of the great Lawgiver will be openly conspicuous in the condemnation of all who rejected that atonement, through which they might have escaped "eternal damnation," and obtained endless salvation. We now conclude our explanation of all the central and surrounding circumstances essential to a proper understanding of the certainty, nature, and actual proceedings of the Great Day of Judgment; and as our arrangement implied no description of the punishment of the damned in hell after the judgment, nor of the glory of the righteous in heaven, we shall sum up the immediate and ultimate consequences of the juridical procedure, in the heaven-illuminated language of the great Master of all, where he says: "And these shall go away into everlasting punishment; but the righteous into life eternal." These words, that are so transcendently glorious on the one hand, and tremendously awful on the other, lead us to both sides of the great gulf, where the separation will be eternally conspicuous, in relation to the existence and punishment of hell, and in the indescribable glories of heaven. In view, therefore, of the incontestable arguments adduced in favor of a Day of General Judgment, we can triumphantly conclude in the heaven-inspired language of the text: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

SERMON X.

ON THE EXISTENCE, PUNISHMENT,
AND
DURATION OF HELL.

“The wicked shall be turned into hell.”—Psalm ix. 17.

THE Bible in various places establishes the damnation of impenitent sinners. For, as subjects of Satan's dark and damning administration, they cannot be admitted into heaven, except their moral nature is changed by the power of the Holy Ghost, through faith in Jesus of Nazareth. The transgression of our first parents placed obstacles in the way of salvation, that required the atonement of Christ to remove; and therefore God, in boundless goodness, “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” With this message of gospel grace sounding in the ears of a sinner, if he will not turn to God, and accept mercy in the pardon of his sins, he must be banished from the presence of the Lord and the glory of his power into the regions of everlasting

woe; for the text declares: "The wicked shall be turned into hell." And in discoursing on which, I shall, in the First place, obviate some false opinions concerning hell, and establish its real existence. Secondly, its eternal duration. And Thirdly, in what its punishment consists.

I. OBTAIN SOME FALSE OPINIONS CONCERNING HELL, AND ESTABLISH ITS REAL EXISTENCE.

There has been a great amount of ignorance and wickedness manifested by many in denying the Scripture doctrine of damnation. And some have striven to silence their well-grounded fears of everlasting punishment, by various theories, and baseless speculations. But Solomon sayeth: "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." The Bible and sound reason will remain the same on the doctrine of hell, as if it had no opponents; and all the efforts of infidels to disprove its existence will return with a confounding influence on their own heads, while they are posting their onward way to the very place that they declare has no existence. And though the word hell in the Bible is sometimes figuratively used, yet as all true figures have reality for their foundation, or they would be baseless; so hell, in several places in sacred Scripture, is an awful reality, that no sophistical arguments can ever undermine, or infidel statements annihilate. In the unflinching exercise of this faith,

I shall now proceed in relation to some true and false views of hell, as our first general proposition implies.

1. *The ancient belief of hell by sacred and profane writers.* In this place, a few quotations may suffice, which the reader can understand in their figurative or real import, as his judgment may decide, in their proper application to the circumstances under which they were spoken, and the nature of the subjects to which they referred; always remembering that figurative language in one place, has positive fact for its substratum in another. A vigorous exercise of our intellects will lead us to discriminate between the two cases, if we are willing to know the truth; and such sincere discrimination will be of great service to us throughout the whole course of this Sermon. Moses sayeth in the language of Jehovah: "For a fire is kindled in mine anger, and shall burn unto the lowest hell." Homer, who lived only a few hundred years after Moses, mentions hell in various places in the Iliad. And when Simosios fell on the field of battle, Homer declared that he was sent by great Ajax to the shades of hell. And though in that place he seemed to mean the grave, yet in another place, when Hector and Ajax fought as mighty champions in the Trojan and Grecian contest, Hector was struck with the fragment of a rock by Ajax, and thundered so near the gates of hell, that when he was recovering from the shock, he fancied he still saw the ghosts of damnation flitting before his vision, and exclaimed:

“The mighty Ajax, with a deadly blow,
 Had almost sunk me to the shades below ;
 Ev’n yet, methinks, the gliding ghosts I spy,
 And hell’s black horrors swim before my eye.”

Now these words prove that Homer believed in a hell of damnation, or he could not have consistently put them in the mouth of Hector, the great Trojan Prince ; and it is therefore plainly shown that the doctrine of hell was believed at the time that Homer wrote. And when great Jupiter commanded all the immortal gods to refrain from helping either Greece or Troy in their battles, he threatened them, if disobeying his mandate,

“With burning chains fixed to the brazen floors,
 And lock’d by hell’s inexorable doors ;
 As deep beneath th’ infernal centre hurl’d
 As from that centre to th’ ethereal world.”

Samuel, who lived three hundred years after Moses, said : “When the waves of death compassed me, the floods of ungodly men made me afraid ; the sorrows of hell compassed me about ; the snares of death prevented me.” Job, in speaking of the unsearchable wisdom of God, says : “It is as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ? Hell is naked before him, and destruction hath no covering.” The royal Psalmist, in different places, refers to hell. In speaking of the goodness of God he sayeth : “For great is thy mercy toward me : and thou hast delivered my soul from the lowest hell.”

And in prophesying the downfall of the ungodly, he says: "Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them." And as specified in the text: "The wicked shall be turned into hell, and all the nations that forget God." This seems a very strong passage in proof of a hell of future punishment; for as it respects the grave, all are to be turned into that, whether they be good or bad. Isaiah, in speaking of the wickedness of Nebuchadnezzar, king of Babylon, says: "Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? are thou become like unto us?" Doctor Clarke, in commenting on these words, says: "What a most terrible idea is here! Tyrannical kings, who have oppressed and spoiled mankind, are here represented as enthroned in hell, and as taking a Satanic pleasure in seeing others of the same description enter those abodes of misery!" We might, if necessary, go on to quote from prophets, apostles, Jews, and heathens, and from Christ himself, who has exhibited hell in the New Testament in awful reality; for all religions—Jewish, Pagan, and Christian—have had their established views and doctrines of hell, as a place of punishment after death for the wicked. The heathens had their *tartara*, and the Mahometans their rewards and punishments. The doctrine

of the existence of hell is not, therefore, peculiar to Christianity. Its denial is comparatively a new theory, and not justified by ancient ages.

2. *The Place of Hell.* There have been many curious, useless, and foolish notions respecting the place of the damned, which it would be unfair to charge upon the scheme of true Christianity, that ought always to be viewed as standing on its own foundation, and as being perpetuated by its own heaven-inspired truths, without being accountable for the errors of its superficial votaries. "The ancients generally supposed it was a region of fire near the centre of the earth. Mr. Swinden endeavored to prove that it is seated in the sun. Mr. Whiston advanced a new and strange hypothesis; according to him, the comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be scorched by its violent heat; and then to return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions." But as Dr. Doddridge observes, "we must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in laboring to discover where it is." Hell is diametrically opposite to heaven in nature and existence. It may be viewed as some far off world, where infinite wisdom, power, and goodness, place those, that, on principles of good government, cannot be admitted into heaven; and that have no qualification or capacity for heavenly enjoyments. And we

must leave the further knowledge of the place of hell, until eternity shall shed its unclouded splendor on that deplorable realm; and now turn our attention to its real existence; and of which reason and revelation furnish ample proof.

3. *Some deny the existence of any hell beyond the bounds of time, and assert that all mankind shall be saved in heaven through God's boundless love.* But, in answer to this view, we maintain that it is not by boundless goodness in the abstract that we are saved, but through the application of the merits of Christ, and the power of the Holy Ghost in the change of our hearts, and sanctification of our souls; and any other way of salvation would be opposed to the whole scope of the Bible; and to affirm that all mankind shall be saved, is in direct contravention of God's own unchangeable statements. It would, also, break down the wall of distinction between vice and virtue, righteousness and unrighteousness, rewards and punishments. And if all are saved because "God is love," that would make heaven an eternal reward for wickedness. For surely none can consistently deny that many die in their sins, without giving the least evidence that they are prepared to enter into such a holy place as heaven is described to be in the sacred oracles. Jesus Christ is very explicit on this subject, for he saith: "Except a man be born again, he cannot see the kingdom of God." And in his commission to the apostles, "he said unto them, Go ye into all the world, and preach the gospel to every creature. He that

believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." These passages, in conjunction with our text, plainly prove, that all will not be saved with the power of an endless life, but must be eternally excluded from the society of the blest in heaven.

4. *Some contend that the sufferings of this life are the only hell we shall ever have to endure; and that all mankind beyond the grave will be eternally glorified.* Now, in answer to this erroneous theory, we assert, that it makes void all the threatenings and penalties annexed to Jehovah's law, except what are merely connected with the calamities and sufferings of this present life; and of which, as in the case of Job and others, the righteous have often the largest share; and, therefore, an earthly hell of suffering would be worse in their case, than in that of many of the most egregiously wicked. But the fallacy of this will appear when we reflect, that when a man is saved from his sins, and thereby made righteous by Divine grace, in accordance with his free agency, then, the penalty of violated law can have no application to him, but must rest in condemnation on the inpenitent sinner here, until he is eternally damned hereafter. So, while the theory of universal salvation makes it, in many instances, better for the sinner in time than for the righteous, there will, nevertheless, be a marked difference between their salvation and damnation in eternity. And though all the sufferings of this life are the consequences of sin, they cannot, in accordance

with the truths of the Bible, be considered as the whole penalty of transgression. This spurious theory, would not only obviate the penalty of the Divine law, but destroy the scriptural doctrine of the pardon of sin. For if we suffer the amount that the penalty of the violated law requires, while in this present life, and there is no hell in eternity, it is obvious, that we would need no pardon, when the whole penalty is endured. But if, on the other hand we do not suffer the whole penalty of sin here, then it logically follows, that we must suffer hereafter what justice requires, if we are not pardoned and saved on earth as a qualification for heaven according to the Bible, which assures us that "God pardoneth iniquity, transgression, and sin," and, therefore, the theory of universal salvation by present sufferings, in obviation of a hell of damnation beyond the bounds of time, is "baseless as the fabric of a vision," and diametrically contrary to the Scripture doctrine of pardon and purification; for no sufferings whatever can destroy sin, or purify the soul from moral contamination. This false theory would destroy the necessity of the atonement of Christ; for if we suffer for our own sins, then why was it essential that Christ should suffer to open up a new and living way to the holiest of all? and if we were to enter heaven by our own sufferings, that would, on that principle, satisfy justice for the transgression of moral law. But another absurdity arising from the premises is, that the effects of sin would become the saviour of sinners, which would be unphilosophic

in the nature of cause and effect, as well as unscriptural. For as all sufferings have arisen from sin as the cause, they never could react and destroy sin as an effect. And if suffering could not destroy sin, it necessarily follows, that if a sinner dies in sin, and all are saved, then, he enters heaven with all his sins upon him; while Jehovah assures us, that nothing unholy shall enter that bright and blest abode; and therefore, there must be a hell in eternity for those who die in their sins.

5. *Some assert that all the hell they have to suffer is their own Conscience condemning them for what is wrong.* Now, in answer to this unwarrantable theory, we assert that conscience is not designed by the great Author of our being, as an absolute penal punishment for vice, nor as a full reward for virtue, but as a faithful umpire, testifying its approbation or disapprobation of the goodness or badness of our proceedings, bringing pleasure and pain, as we act rightly and wrongly here, without substituting them for the happiness and misery of an eternal hereafter. We cannot, then, logically and scripturally make the present approbation of a good conscience, arising from a consciousness of righteousness, supersede heavenly blessedness, nor the condemnation consequent on our wilful sins obviate the penal punishment of hell. It is positively silly for any intelligent men to fly to this refuge to counteract the scriptural account of future damnation. A man might as reasonably call a good conscience heaven, as to call an evil conscience hell. Con-

science is defined by some to be "That judgment which the rational soul passes on all her actions; and is said to be a faculty of the soul itself, and consequently natural to it." Others state that it is a "ray of Divine light." Milton calls it "God's umpire;" and Dr. Young calls it a "god in man." Dr. Clarke says: "To me, it seems to be no other than a faculty capable of receiving light and conviction from the Spirit of God; and answers the end, in spiritual matters to the soul, that the eye does to the body in the process of vision." Chrysostom says: "No man can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted; it cannot be terrified; it cannot be flattered or bribed; nor can its testimony be obscured by any lapse of time." Cicero, in his oration for Milo, describes the power of conscience in a few words, by saying—"Great is the power of conscience in both cases; they fear nothing who know they have committed no evil. On the contrary, they who have sinned, live in continual dread of punishment." And Shakspeare says, on this same principle that Cicero advocated, "That conscience makes cowards of us all"—implying, obviously, a conscience guilty of bad actions, and afraid to face the consequences. And this, doubtless, makes many bad men flee for safety from the clamors of conscience to a system of falsehood, which cannot obviate future punishment, but would only increase it by a perseverance in wickedness. South observes: "It is a double, or joint knowledge, namely—one of a Divine

law or rule, and the other of a man's own action. It may be defined to be the judgment which a man passes on the morality of his actions, as to their purity or turpitude—or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil." We will now crown these important testimonies by the opinion of the learned and pious John Wesley. He says: "Conscience is a tribunal in the breast of men, to accuse sinners, and excuse them that do well. It is that faculty whereby we are at once conscious of our own thoughts, words, and actions, and of their merit or demerit, of their being good or bad, and, consequently, deserving either praise or censure. And some pleasure generally attends the former sentence; some uneasiness the latter; but this varies exceedingly, according to education, and a thousand other circumstances. To take a more distinct view of conscience, it appears to have a threefold office—first, it is a witness, testifying what we have done, in thought, or word, or action; secondly, it is a judge, passing sentence on what we have done, that it is good or evil; and thirdly, it, in some sort, executes the sentence, by occasioning a degree of complacency in him that does well, and a degree of uneasiness in him that does evil." Now, in all the light that these great men shed on conscience, which acts only in its own place, we see nothing to disprove the doctrine of eternal damnation, any more than that of eternal salvation; and it is either ignorantly or wickedly unfair in scep-

tics to strive for the overthrow of future punishment, by any thing found in conscience, fairly explained, according to reason and Scripture.

6. *Refute the theory that the grave is the only hell specified in the Bible, and that there is no future punishment.* Having fairly argued our way through several false theories, concerning the damnation of hell, and the universal salvation of all mankind, we shall now make a vigorous attack on the theory that hell, in the Sacred Oracles, always means the grave; and shall hold up this part of the doctrine of Universalists to the chastisement of sound theology, and leave an intelligent public to judge between the doctrines of the Bible and the assertions of infidels, latitudinarians, and mongrel professors of gospel Christianity. We here freely admit that *sheol*, or hell, in the Old Testament, in some places means the grave, and in that respect can be properly applied; but in other cases it seems quite otherwise, and can be properly explained in reference to a hell of damnation beyond the grave. Having openly admitted this, we nevertheless assert that we know but one place in the New Testament where the Greek word *hades* can be consistently translated grave, and that is in 1 Corinthians xv. 55. And even there, as in Acts ii. 27, 31, it might critically and properly mean the separate place of departed spirits—and this brings objectors into very narrow limits. For when Christ declared that Capernaum should “be brought down to hell,” he rather seemed to mean a state of desolation, than the grave,

or the torments of damnation; and therefore this passage need not be viewed as absolutely contradicting our statement concerning *hades*, or hell, in other parts of the New Testament. And though I here allow that the Greek word for hell has been applied to the grave, and to a state of desolation, figuratively used, and may be often found in Greek and Roman writings in that application, as well as to future punishment, I shall, nevertheless, maintain that it would be a perversion of Sacred Scripture, and an outrage on Jehovah's administration, to contend that hell nowhere in the Bible refers to a state of misery beyond the grave, and that the vilest of the vile, dying in their sins, will be exalted to heaven—as would be the case if universal salvation is true, according to the theology of Universalists.

If, then, we deny a hell of future punishment because *hades* may be translated grave, on the same principle we can deny the existence of the human soul, or immaterial spirit, because the Greek word, which is rendered life by the translators, is also translated soul by them, as may be seen by the Greek version of Matthew's and Mark's Gospels when compared with the English translation. And thus, cavillers might declare that they had no souls, and that they were only an organization of materiality possessed of animal life. But it would be unfortunate for all such, that hell, in the New Testament, is also translated from *Geenan*, which the translators never rendered grave; and in Matthew v. 22, *Geenan tou puros* can

never be properly applied to the grave. The grave nowhere in the Greek Testament means a hell of fire, as we find in this passage, or as a place of torture; but of silence, inaction, and death. And here, no sophistry, or figurative language, in allusion to the ancient *Gehenna*, or valley of the son of Hinnom, recorded in the Old Testament, will answer the purpose of objectors, for there the worm died, and the fire was quenched; but in the damnation of hell stated by Christ, the worm of the damned "dieth not, and the fire is not quenched." This statement of the Son of God fairly wrenches from infidels and clerical sophists those bewildering arguments concerning *Gehenna* that has been so often made a pretext for the denial of a hell of punishment beyond the grave, and for proselyting those not sufficiently skilled in the intricacies of controversial theology.

Doctor Adam Clarke, in commenting on Isaiah lxvi. 24, says: "These words of the prophet are applied by our blessed Saviour, Mark ix. 44, to express the everlasting punishment of the wicked in *Gehenna*, or in hell. *Gehenna*, or the valley of Hinnom, was very near to Jerusalem, to the southeast: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated the place, by filling it with human bones, 2 Kings, xxiii. 10, 14; and probably it was the custom afterward, to throw out the carcasses of

animals there, when it also became the common burying-place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven. In like manner, he expressed the place of torment under the image of Gehenna; and the punishment of the wicked by the worm which there preyed on the carcases, and the fire that consumed the wretched victims. Marking, however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former, the suffering is transient:—the worm itself, which preys upon the body, dies; and the fire which totally consumes it, is soon extinguished:—whereas, in the figurative Gehenna, the instruments of punishment shall be everlasting, and the suffering without end; “for there the worm dieth not, and the fire is not quenched.” Here the doctor gives a fair explanation of the ancient Gehenna, and of its application by Christ to the eternal damnation of the wicked in *Geenan tou puros*, or a hell of fire, representing their awful punishment, as published in the New Testament.

In the Gospel of Luke, xvi. 22, 23, it is declared that the rich man “died, and was buried; and in hell he lifted up his eyes, being in torments.” We now solemnly ask, before a heart-searching God, did our Saviour mean the grave in this place? Surely nothing

but a perverted theology, or the father of lies, could lead any sensible man to say that he did. Is the grave a place of vision, of misery? No. There the prisoners are at rest, and the servant is free from his master. Could the dead body suffer in the grave, and exclaim, "I am tormented in this flame?" Or could the soul, the immaterial spirit, be entombed in monumental marble, or in a prison-house of clay? Reason and revelation answer no; and heaven, earth, and hell might answer no, to the confusion of all who deny a place of punishment after death. St. James sayeth, "the body without the spirit is dead," and Christ declared, that "the rich man also died, and was buried;" so we contend that his soul was fled from his body or he could not have been dead, and while both were separate, the soul only could suffer; and was, therefore, actually tormented in a place different from the grave of his body; and which, according to our Lord's account, was a hell of torments, that no grave for a dead body could ever imply. This argument on natural and philosophical principles will stand against all objections to our doctrine of hell, "like a rock, that breaks the rushing flood," and that scatters the floating bubbles into mist and air, or engulfs them in the rolling stream from whence they arose.

But the last refuge to which sophists resort, in explanation of this passage is, that the whole account of Dives and Lazarus is a mere parable. If, then, it is only a parable, and there is no punishment after

death, to which it referred, then Christ must be charged with folly for originating an alarming account that had reference to nothing; and even with falsehood, for representing a man in torments, when there were no torments endured by him, as would have been the case if the grave had been his only hell. All true parables and figurative language must have reality for their foundation, and so had this narrative of our Lord, or it was deceptive, baseless, and unworthy the character of him who was styled the "Holy One of God." On the other hand, if it were a real history of facts, then the damnation of the rich man's soul is established, and no sophistry, or parabolical explanations can counteract our Saviour's assertion, who was the unfailing fountain of truth, without sophistry or guile. In either case, then, we place objectors in a dilemma from which mystical ingenuity can never extricate them. And they are now forced to admit a hell of misery after death, or to charge Christ with reprehensible inconsistency in his awful description of the rich man's situation in hell, and in his saying, "I am tormented in this flame," when, if Universalism be true, there was no hell of misery, nor torments of damnation to be endured in eternity.

St. Peter declares, that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." *Tartarosas*, the Greek word from which hell is here translated, is found nowhere else in the Greek Testament, and is of the same meaning as the

Tartarus of the heathens, and cannot thus be viewed as a common appellation for the grave. For what reason could be assigned for casting angels or other immortal spirits into the grave, when immaterial beings could not be entombed like human bodies, and could meet with no more obstruction or actual confinement, in a sod-wrapt grave or a rock-bound tomb, than an electric spark would in passing through the circumambient air. Therefore, this inspired statement of Peter, concerning the damnation of fallen angels, when viewed in relation to their immaterial nature, is an unanswerable argument in favor of the existence of a hell quite different from the grave of a human body.

But another infallible proof of our position is found in the Apocalypse, where it is said, in the twentieth chapter, *Thanatos kai ho hades*, "death and hell," were cast into *limnen tou puros*, or "the lake of fire." Now the lake of fire being consequent on death and the grave, cannot be logically made to mean the grave, which is then swallowed up in victory by a general resurrection, when the dead, small and great, stand before the great white throne of judgment; and when, as expressed in the fifteenth verse, "whosoever was not found written in the book of life was cast into the lake of fire." And in the tenth verse, it is declared, that "the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever." We are, therefore, forced

to admit a hell of punishment after the day of judgment, different from the grave, or to adopt the absurdity, that the grave existed after the resurrection and consummation of all things, and that all whose names were not written in the book of life, were cast down into the grave, when there was no grave, then, into which they could be cast. Alas! for poor benighted sceptics, that discard a hell of future punishment, and lead thousands by sophistical speculations to trust in a fabrication of falsehood, while, through the mercy of God, the merits of Christ, and the influence of the Holy Ghost, they might be saved with all the power of an endless life in the kingdom of glory; but, by transgressing the law, and refusing salvation on gospel terms, are juridically doomed to everlasting damnation. Having in the course of our proceedings sufficiently illustrated, argued, and established the Scripture doctrine of hell, in opposition to the views of those who deny a place of punishment beyond the grave, we shall now refer to another class of theorists, who believe in the existence of hell, but contend that its damnation will not be eternal, and that a period will arrive for the termination of the punishment of the wicked in hell, and all be saved at last in heaven.

II. ESTABLISH THE ETERNAL DURATION OF THE DAMNATION OF HELL.

Those with whom we are now to contend are denominated hell-redemptionists, because they believe

that the torments of the damned will be terminated, and that all the subjects of penal endurance will be finally raised to glory, honor, and immortality, at God's right hand in heaven, to join with the immortal hosts in the song of everlasting love. It is, however, fatal to this whole scheme that the pardon of sin and the sanctifying influences of the Holy Ghost make no part of this scheme of salvation; and may be overlooked by those who believe that their penal sufferings in hell will destroy sin and prepare the soul for glory, and be therefore made the saviour of sinners, by exacting the whole amount of misery required by the most inexorable justice. On these principles, the subjects of such salvation could not sing in the kingdom of glory: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." No! Such hell-scaped fugitives would have to remain speechless, or extol the purifying power of penal sufferings endured in hell, to prepare them for the society of the blessed in heaven.

But notwithstanding all the baseless notions of vain mortals concerning hell-redemption, the truth of God shall unchangeably stand as recorded in the Gospel of Matthew, where it is declared that the King shall say "unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And immediately after this announcement it is said, "And these shall go away into ever-

lasting punishment; but the righteous into life eternal." Here the Greek word *aionion* is used alike in both cases, and represents the same duration in the punishment of the wicked as in the glory of the righteous. Dr. Clarke says: "No appeal, no remedy to all eternity! No end to the punishment of those whose final impenitence manifests in them an eternal will and desire to sin. By dying in a settled opposition to God, they cast themselves into a necessity of continuing in an eternal aversion from him. But some are of opinion that this punishment shall have an end; this is as likely as that the glory of the righteous shall have an end; for the same word is used to express the duration of the punishment, *kolasin aionion*, as is used to express the duration of the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *aion* is certainly to be taken here in its proper grammatical sense, *continued being aieion, never ending*. Some have gone a middle way, and think that the wicked shall be annihilated. This, I think, is contrary to the text; if they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer." And though *aionion* is sometimes used to signify a limited time, it is only in an accommodated sense; but its real and original meaning must always be referred to in any important con-

troverſy as that of the damnation of hell ought always to be underſtood. *Aionion*, in the Greek language, is the ſtrongest word to exhibit the eternal exiſtence of God himſelf. See Romans xvi. 26: *tou aioniou Theou*, "the everlaſting God;" and in further proof of which, and to eſtabliſh my argument as ſtrongly as poſſible, I now quote a whole verſe from 1 Timothy, i. 17: "*To de Baſilei ton aionon, aphtharto, aorato, mono ſopho Theo time kai doxa eis tous aionas ton aionon. Amen.*" "Now unto the King eternal, immortal, inviſible, the only wiſe God, be honor and glory forever and ever. Amen." Here we find that the ſame duration applied to the eternal exiſtence, and honor and glory of God, is that by which the eternity of damnation is repreſented in Matt. xxv. 46. And Paul, after being caught up in a viſion to the third heaven, and on his return from the God-built reſidence of the King of kings, applied the word *aionion* to the duration of the "houſe not made with hands, eternal in the heavens."

Theſe facts place an inſurmountable barrier in the way of thoſe who believe in hell-redemption. And they can now take no flattering unction to their ſouls, becauſe the word everlaſting or eternal is ſometimes applied to that which is terminable in duration. For when Inſpiration applies *aionion* to tranſitory things, which muſt, from their own nature and the circumſtances in which they are placed, come to an end, it is in a figurative ſenſe, and means the whole duration of the objects, events, and arrangements to which the

word refers; and if any would endeavor to obviate its endless import, because of its figurative application to the things of time, then, on that same principle, they would terminate the eternal duration of the existence of God himself. To avoid this absurdity, we must admit that there is nothing necessarily terminable in the real nature of the word itself, though in many instances applied to duration of long but limited continuance. It is an established fact that hell-redemptionists cannot disprove, and against which no honest Biblical scholar can intelligently contend, that when *aionion* refers to duration beyond the day of judgment, it must be logically and positively understood in its onward flux of eternal duration; and, therefore, when Jehovah shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," there is no Scripture ground on which we can absolutely stand to prove that he will ever reverse the sentence; so any expectation of redemption from hell must be founded on, or arise from, a wrong interpretation of the Bible, or must be derived from something to produce that hope, which God has not revealed to the world. And if hell-redemptionists will rely on the roamings of their own imaginations, rather than on the command of God to repent, believe, and obey, they must be responsible for their own folly, and eternal justice will be clear in their overthrow, because they chose death in the error of their ways, and would not receive salvation, as offered in the Gospel of God's only begotten son. When the decisions of legal jus-

tice consign a transgressor of law to prison in this world, it is never supposed that his imprisonment and sufferings would destroy his crime or change his nature; but are designed to prevent him from infringing on the rights of others, and to make him endure the penalty of violated law, that he might have obeyed in union with the peaceful subjects of good government; and so it is in hell: eternal justice confines criminals to keep them from injuring the innocent, that God has promised to protect, and to make them suffer the mere penalty of their wickedness, without their sufferings having any tendency to purify the soul from sin, or to extricate sinners from damnation.

Jesus Christ said to Nicodemus: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now we maintain that hell-inspired sophistry cannot twist this passage into the meaning that a man may have a new birth unto righteousness in hell, or be born of water and of the Spirit while enduring penal damnation; and except he is born again, he cannot enter the eternal paradise of God. Reason and revelation laugh to scorn all unscriptural notions of salvation; and a hell-redemptionist ought to either give up his Bible or renounce all hope of heaven by future punishment, for "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." This great truth now blazes forth from a heaven-kindled beacon on the isthmus of time to pre-

vent us from wrecking our immortal interests on the thunder-beaten coast of eternity. The unchangeable principles of cause and effect prove that no effect can react and destroy the cause to which it owes its existence; and, therefore, no sufferings in hell can destroy the wickedness from whence the sufferings of the damned flow. To deny this, would be a contradiction for which no real logician would contend, and of which even an ignoramus ought to be ashamed. It is an axiom in philosophy that the power which destroys must always be greater than that destroyed, and for punishment to destroy sin, would be therefore greater than the sin destroyed, which, in good logic, would be a contradiction that no scientific or highly improved understanding could seriously advocate.

If, then, sufferings merely arising from sin cannot destroy that sin, and prepare the soul for eternal happiness, it also follows, on moral and philosophical principles, that an infliction of punishment by Divine justice cannot destroy sin; for, as we have already seen, the power that destroys must be greater than what is destroyed, and a punishment greater than the sins committed would be obviously unjust, and could not be inflicted by a God of everlasting righteousness; and, therefore, the torments of hell in this, as in all other respects to which a hell-redemptionist might have recourse, cannot effect salvation.

We maintain, that a love of righteous order, a perpetuation of heavenly happiness, and a faithful protection of all the rights of obedient subjects, will cause

Jehovah to preclude impenitent sinners from the inheritance of saints and angels above, and to cast them down to damnation below ; and we find, after strict investigation, fair arguments, and logical conclusions, that the theories of universalism are fallacious, and contrary to the *aionion* punishment revealed in the Bible.

III. IN WHAT THE PUNISHMENT OF HELL CONSISTS.

1. *The loss of all the riches, honors, and pleasures of this world, for which many sinners forfeit their title to heaven, will be an unwelcome part of their torment.* The righteous, who look forward to purer climes and more substantial joys, view its perishable vanities as the flower of the field, that blooms at noon-tide, and is cut down by the evening blast. But far different thoughts occupy the mind of him who makes this world his god and his all. He that adds house to house, and field to field, and calls upon his soul to "eat, drink, and be merry," and to rejoice in the prospect of long years to come, for which he has much goods laid up in store, hates the messenger that tears him away from them all. It would, even in hell, be some alleviation of the sinner's sufferings, if this world's enjoyments could be experienced in connection with all the circumstances that surrounded his earthly career, while he was posting his onward way in the busy scenes of life, without any sincere desire to lay up a treasure in heaven. But, alas! death separated him from the whole mundane scenes of time, without

having any moral fitness for the enjoyments of eternity ; and his immortal spirit sank to hell, where he could not enjoy the smallest comfort that ever soothed the journey of life. For there all the wealth, honor, and pleasure are lost, for which the sinner lost his soul. And then, O then ! the important question that Jesus Christ propounded, will come with awful weight to the intellectual capacities of damned human beings, and demand an answer, in the realm of everlasting misery, that all the inhabitants of hell can explain from their own damnation, while they feel the import of: "What shall it profit a man if he shall gain the whole world and lose his own soul?" Then consciousness, when confined to the actions, thoughts, and motions of the immaterial spirit, and the conscience, or moral sense, as some have denominated it, extending to the real nature of moral accountability to God, will bring their hellish verdict, according to moral, intellectual, and legal principles, and charge home upon the damned an amount of moral turpitude and condemnation that will astonish them in the caverns of hell, where Satan can have no interest or power to blind them as he did, to some extent, in this world, by leading them to resist the light and refuse the grace that would have brought them salvation on earth, and crowns and thrones of glory in heaven. But when damned they see clearly that all good is forever gone, and hell is now their eternal home. Then conscience, no longer deafened by the voice of pleasure, nor bribed by the promise of reformation, shall fear-

fully fulfil its office, and blame the faithless fugitive for all his past transgressions. A doleful remembrance of opportunities neglected, mercies slighted, and grace refused, will awfully augment the sinner's punishment, as he passes down the range of everlasting ages, in operation with those circumstances that are inseparably connected with the infernal regions, where the devil presides in hellish authority, and carries onward his dark and damning administration.

2. *The society with whom the damned soul shall be associated, will fearfully increase its misery.* In this world, the most abominable may afford their fellows some enjoyment, and by a union of affections, a reciprocity of sympathies, and a reception and distribution of favors, the evils of life may be considerably lessened, and much temporal good be enjoyed. But in hell, the dearest earthly ties are broken, and the fell principles of malice and hatred exercised. The vile, and the vilest of the vile, from all nations, kindreds, tongues, and people, shall dwell in hideous assemblage in that God-forsaken realm, and by their combinations can afford each other no happiness. Even the human voice, that charmed listening thousands on earth by its eloquence, will add to the horrors of hell by uttering incongruous sounds of mourning, lamentation, and woe, that shall ring as eternal death-dirges through all the caverns of deep damnation. There the soul-damning principles of rebellion against God, and treachery, treason, and injustice to man, upon which they practiced here, shall

have their full reward. For God has said, "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." And though the transitory circumstances under which sinners operated on earth shall have no place in hell, the principles of unrighteousness shall nevertheless still remain, and grow up in everlasting opposition to all good, and bring, in the constant exercise of the intellectual powers in evil, an amount of misery that I have no sufficient language to express or capacity to fully understand in this earthly state of existence.

The society of devils will also be an augmentation of the sinner's misery. For it is evident, from the language of Christ, that human beings will be associated in hell with the devil and fallen angelic spirits. For he declares, in the Gospel of Matthew, that the King shall say unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." There the infernal monarch, that once deceived the unrighteous with fair promises and false pretences, shall appear in all his sin-disfigured deformity, and with the authority of a God-forsaken tyrant will maintain his horrid ascendancy over all the damned. And O, how deplorably degrading it will be for those who were ashamed, in this world, to bow at the shrine of salvation, and to worship "the high and lofty One of eternity," to have to bow down at the throne of hell, to pay homage to the devil himself, while they were

increasing their own misery by carrying forward his cruel mandates!

3. *Another fearful circumstance in the situation of the ungodly, will be the Lake of Fire.* Now, if we apply these words to the damnation of hell's torments, they are truly awful, and we know no earthly state of things in relation to which, except to the sea of fire when the world is burned and sinners damned, they could have a consistent application. But John, in speaking of the righteous and the wicked, declares, that "whosoever was not found written in the book of life, was cast into the lake of fire." This, therefore, taking place as a result of the day of judgment, would fix the "lake of fire" in eternity relative to the damned. But some have thought that the fire of hell is figurative, and I lean to that side of the question, as seemingly the most reasonable; and I know nothing in the nature of Divine justice that would require a punishment inflicted by material fire in the damnation of hell—for all the ends of good government could, in my opinion, be accomplished without that, as far as I can now see. And as the Bible mentions the fire itself without saying whether it is real or figurative, there ought to be a great latitude allowed on this subject, since the decision of this question either way is not essential to salvation. But if we could now demonstrate that it is only figurative fire, even then, how dreadfully awful must be the punishment that would require such language to represent its reality! If, on the other hand, it be real fire,

O, how unspeakably terrible must it be to "dwell with everlasting burnings." And now, without wishing to be understood as attempting to decide the controversy on either side according to my own judgment concerning this mysterious subject, which eternity will more fully unfold, or of resting in any sense on the *excathedra* arguments of others, I would only assert, in opposition to all sophists, mystagogues, and infidels, that deny the existence of hell altogether, and would laugh at the idea of fire in hell even if they believed in its damnation, that it would be as philosophic to affirm that fire could prey on an immortal body in hell, as it could on a natural body on earth. For the change that we are to undergo in the resurrection, will not be from materiality to immateriality, but from mortal to immortality; and thus, when the fire of Divine justice would burn with inextinguishable energy in the sinner's soul, material fire could be actually used to punish his body, if infinite wisdom wished its application as a part of the penalty of violated law. But as the sinner's punishment will be so terrible, from other circumstances, it cannot be considered as essential to the strength of our argument to have it incontrovertibly decided whether the fire is real or figurative, seeing that, in either case, the language of inspiration would indicate an awful damnation for those who die in their sins. And though great mysteriousness may rest on many things connected with the invisible world, yet all beings in heaven, earth, and hell, may be well assured that

Jehovah will do right, and that his wisdom, justice, power, and goodness, shall be as conspicuously manifested to the inhabitants of hell, according to the nature of their situation, as to the most obedient of his subjects in other parts of his dominions. He is the great Father of all, and hates nothing that he has made. He only hates the sin and moral contamination that make sentient beings opposed to his administration and their own happiness. And as there are degrees in crime, so shall there be degrees in punishment; and the smallest offender against God and righteousness that died in his sins, and had no qualification for heaven, can be as justly confined in the infernal regions, throughout eternal duration, as the most flagrant transgressors.

4 *The transcendent glories of heaven from which the ungodly shall be everlastingly excluded, will be another prominent part of their misery.* Heaven is the city of the great King, and in unrivalled splendor surpasses all human description. There, in endless variety, the dispensations of Divine glory are unfolded, and the crowns and thrones of eternal blessedness are distributed. The righteous "shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." They shall engage in those transporting employments, and act in obedience to those requirements that shall secure, through the indwelling fulness of infinite love, their safety and happiness while the throne of God endures. "Ten thousand times ten thousand, and

thousands of thousands of angels," and all the supramundane hosts shall join with blood-bought saints to sweep the loud-strung lyre, and roll the melodious anthem of redeeming love along the tide of everlasting ages. And O, dreadful to relate! the sinner loses all the boundless enjoyments of heaven above, for the transitory scenes and circumstances of this world below. And when he looks up from the depth of his degradation in hell to the great metropolis of God's dominions, rising in snow-white grandeur before his eye, or imagination, and contemplates the extent and eternity of his loss, and then reflects on the trifling things of time, for which he forfeited his title to an inheritance among the blessed, the pang of remorse and misery will be indescribably felt; and wail after wail of deep and dark despair, shall echo the perpetuation of his eternal imprisonment.

5. *But the loss of God himself will be the most insupportable concomitant of all the component parts of the punishment of a damned soul.* A transgressor of the law of God, all afloat after riches, honors, and pleasures here, scarcely ever thinks of this loss being any part of his misery hereafter. And when some are awakened to a sense of their danger, they only tremble at an apprehension of a lake of fire, and a society of devils and damned spirits, while the everlasting loss of God forms but a small or no part of the punishment to which they seem to feel themselves exposed. But when a sinner is damned, he becomes sensible of his infinite loss, and then finds that when the chief good

is forever gone, the punishment of hell is complete. Then the immortal spirit, fully awakened to a sense of its desperate situation, sees that Jehovah is an unbounded ocean of endless blessedness, suited to the most enlarged capacities and desires of all holy intelligences in his vast dominions; who derive the most substantial and unfailing felicity from the communications of his inexhaustible goodness, which the subjects of Satan forever lose, in having forfeited God's eternal favor, and in being consigned for sin and refusing salvation, to the abodes of the rebellious. There ungodly men and devils, placed beyond all scriptural expectation of ever enjoying the smallest degree of happiness, shall deplore the loss of all good, in having lost God. Therefore this loss is the highest climax to which my argument on future punishment can ascend, and forms the deepest damnation in which a sinner can be sunk; and this indescribable deprivation, and the fearful circumstances that I have consecutively explained in connection with eternal damnation, shall endlessly show the tremendous consequences of serving the devil, neglecting salvation, and ruining the soul.

SERMON XI.

THE HEAVEN OF HEAVENS,

THE VAST

METROPOLIS OF ALL GOD'S DOMINIONS,

AND THE GLORIOUS HOME OF ALL THE SAINTS, IN
ETERNAL UNION WITH ANGELS AND ALL
THE IMMORTAL HOSTS OF THAT
BRIGHT REALM.

“Rejoice and be exceeding glad: for great is your reward
in heaven.”—Matt. v. 12.

THESE are the words of Jesus Christ to his disciples; and through them to all his true followers; who are commanded to be joyful amidst all the trials, sufferings, and sorrows of life, in hope of a great reward in heaven, and from whence, according to his promise, he will come and receive them to himself, that where he is, there they may be also. The Holy Scriptures, in various places, exhibit heaven as a place of transcendent greatness, where, to an indescribable extent, Jehovah displays his glory to all the heavenly society. Moses proclaimed to the ancient

Israelites the glorious existence of heaven, and joyfully referred to its everlasting rewards. The royal Psalmist, "the sweet singer of Israel," dwelt with ineffable delight on that far-famed realm of the King of kings. And though he was one of the greatest monarchs that ever shone in the blaze of earth's magnificence, surrounded with the ensigns of human royalty, he exultingly looked up to that place of sacredness, and psalmody, and far-spread fame, where hosts unnumbered hymn the throne, and adore the high and lofty One of eternity. Solomon, at the dedication of the Jewish temple, that in glorious grandeur reared its high head in the sunbeams of heaven, and stood unrivalled in architectural skill amidst the mechanical wisdom and glory of nations, exclaimed, in praise of the great Architect who devised the plan, and carried it forward to final completion: "But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded." Here the mind of the ruler of Israel was raised to the city of the living God, where unoriginated majesty shone with unclouded splendor in the great centre of universal empire, to which Elijah soared, when he mounted the Almighty's whirlwind that swept by the banks of Jordan, and ascended in a car of fire to the palace and throne of Jehovah in the heavenly world, that blazed with unspeakable brilliancy amidst the suns and systems of immensity, which in panoramic beauty rolled round the central world of all worlds.

This heavenly realm is the grand subject of present explanation, so far as mortal man can explore the transcendent scenes of heaven's bright and everlasting realities, that now beam on the optics of my understanding, through the Book of the unsearchable God, and lead me, through the influence of the Holy Ghost, to describe, in the first place, the heaven of heavens in its own immortal brightness, as the glorious home of all God's true followers. Secondly, shew the ground on which we are to be admitted into that blessed abode of saints, angels, and supramundane powers. And Thirdly, the eternal happiness of that God-created kingdom, that arises in snow-white purity as the vast metropolis of all worlds, from whence messages fraught with endless fame may go forth to the farthest regions of the whole universe, in the strictest union with the unchangeable counsels of wisdom, power, and goodness, that encircle the throne of the universal Monarch.

I. DESCRIBE THE HEAVEN OF HEAVENS IN ITS OWN TRANSCENDENT SPLENDOR, AND AS THE GLORIOUS HOME OF ALL GOD'S TRUE FOLLOWERS IN ONE ETERNAL UNION OF PUREST FRIENDSHIP.

1. *Heaven is a created world of greatness and grandeur beyond all description.* Creation, in its original import, is to bring into being that which once had no existence; therefore, there was a period in eternal duration when God only existed in the eternal solitude of his own unoriginated Spirit. But, in the

plenitude of his boundless goodness, it pleased him to bring other beings into existence to adore his name, feel his power, and grow up after his perfections in the enjoyment of complete happiness. And though we profess no explanatory access to the immediate point in eternal duration when omnipotence was exerted in producing the first part of creation, we may nevertheless, assert, that creation, in its data and formation, could not be eternal; so we must contemplate some moment of its commencement, when Jehovah arose from his eternal solitude to circumscribe the bounds of his created dominions, and to bid substantial being spring forth from the word of his power. And whether he first formed the heaven of heavens, as the grand centre of his empire, or caused at once, prior to all other things created, beings of a transcendent order to inhabit space, then only filled by the omnipresence of his eternal Spirit, is not revealed. But the heaven of heavens may have been the first part of Jehovah's created works, on which his creative power was put forth in forming a grand habitation for the first created spirits to concentrate in glorious assemblage to worship the high and mighty Ruler of all worlds. For as heaven is a place as well as a state of felicity, it would comport more with the happiness of angels, to have a stated residence in which to specially worship the great Creator, than if they were constantly floating through boundless space, without any local centre of moral action congenial to their angelic nature, to bind them more closely to the throne of

Supreme government in the great capital of universal empire, where in endless variety the dispensations of Divine glory would be unfolded and the rewards of righteousness eternally conferred. In that realm of created greatness and grandeur, there will be transcendent scenes to charm the eye and delight the imagination; the grand spangled glories of the ethereal firmament above, and the wide-spread splendors that shall open in the circumference around, will far surpass all description, as they beam forth in heavenly blessedness and immortal glory, figuratively held forth in the poetic and sublime language of pearly gates, jasper walls, cyprian groves, hesperian gardens, elysian fields, amaranthine bowers, and purling streams dancing over sands of gold, and melodiously rolling along the heavenly landscape of green-grown meadows, dew-decked lawns, and delightful prospects, where saints and angels gather unfading flowers and deathless laurels to deck the crown of God's only Son on the highest pinnacle of eternal fame, where the River of Life flows unceasingly onward from the unbounded source of everlasting love to make the heaven of heavens bloom in one eternal spring, with the Tree of Life that rears its green head and invites blood-washed millions to a participation of its own immortality in spiritual union with the immortal God as the unfailing source of all blessedness, and the Creator of all worlds.

2. *The heaven of heavens in the grand metropolis of all Jehovah's dominions.* This is fairly inferred from the

prominent position that it occupies in the Sacred Oracles, as the place where the throne of Divine government is established according to the testimony of David, who assures us, that "the Lord's throne is in heaven." Heaven is the great centre of all Jehovah's governmental superintendence, and all worlds are supposed to revolve around that, as planets around the sun as the centre of our system, and that sheds his flaming splendors on the azure sky that canopies this low world, from whence myriads shall go up with songs and everlasting joy to the grand capital as the immovable seat of the whole Supreme monarchy of "the King eternal, immortal, invisible;" and from whence he combines and commingles all within his vast realm in one unchangeable administration that must sweep eternal ages in righteousness and true holiness, and keep up a reciprocity of spiritual action between all holy beings that are governed and the Supreme Governor. Isaiah sayeth, "In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Heaven is the city of the great King; "the city which hath foundations, whose builder and maker is God." And in the sublime language of an oriental Israelite we may exclaim, "Glorious things are spoken of thee, O, city of God.

Selah!" It rises in God-built greatness as the heaven-originated Metropolis, in all its ineffable glory, and on which I have only superficially expatiated, as being too grand for my most exalted strains, in describing the greatness of the Monarch, the splendors of the throne, and the eternal residence of all the righteous in the highest heaven of heavens, where the Divine government shall be endlessly exalted amidst all the angels, saints, and supramundane powers in firm allegiance to the Almighty Sovereign, who is God over all, and blessed for evermore.

3. *Heaven is the special residence of the Most High God, who combines all intelligences in one wide and wondrous administration; while at the same time his presence in heaven is connected with all that is great, and grand, and pure, and holy in his dominions.* And though from the infinity of his existence, he must, at the same moment, fill all space, he nevertheless manifests himself more gloriously in the heaven of heavens than in any other place in his dominions. For, according to the Bible, the great cyclopedia of knowledge, truth, and righteousness, there are in that glorious world grand orders of intelligent spirits to behold his glory, sing his praise, and adore his name, in highest strains of rapturous joy, above all human thought, with sweetest song to roll upon the ear of immortality in soft, melodious numbers, and to charm the whole unnumbered millions that exalt Jehovah, God, who sits upon the throne, and that praise the Lamb, who purchased the Adamic race with his own blood, and

led his people safely through the snares of vice to join the chorus of the skies, where supreme Divinity still resides; and myriads sweep the loud-strung lyre, and chant the anthems of redeeming love to Father, Son, and Holy Ghost, whose fame shall there sublimely sound around the circling cycles of eternity, and unoriginated Deity still be all in all in that eternal realm of endless joy.

4. *Heaven is the place where the glorified humanity of Jesus Christ is exalted above all principality and power, and every name that can be named in heaven and earth.* In that immaculate humanity the Godhead dwelt, to carry forward the great plan of salvation as upheld by eternal Divinity, to make a free and full atonement for all mankind by dying on the cross, and offering up his life for the life of the world. And after rising from the rock-bound tomb of Joseph, as the resurrection and the life of all his followers; and after dragging the king of terrors from his throne of skulls, and opening the eyelids of the morning on the deepest and darkest recesses of death; and having spoiled principalities and powers, and spiritual wickedness in high places, he ascended the chariot of the skies and passed the trackless orbits of the comets, and all the celestial spheres, until the herald of eternal salvation surprised the throne with songs and shouts of wonder, love, and praise, that Messiah had returned from victory's broad field with the spoils of glorious warfare from his enemies, as proofs of his triumphant conquests over, sin, death, and hell, to sit down in

endless triumph on the throne of indescribable glory, where jubilees of angelic welcome would be loudly sung, and shouts of immortal joy fill the everlasting regions. And when he opened the book sealed with seven seals, to pour forth the unchangeable counsels of the Godhead on a tide of explanatory splendor along the range of endless duration, then "ten thousand times ten thousand, and thousands of thousands," said with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And John, in his glorious vision of the exaltation of Jesus Christ in heaven, also adds, with indescribable exultation: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Through that glorified humanity in the heaven of heavens we now offer to eternal Divinity all our spiritual adoration; and through that medium, in time and eternity, saints shall receive communications from the inexhaustible source of everlasting love, and through Jesus Christ crucified and eternally exalted shall grow up after infinite perfection, and endlessly rejoice that the place of their eternal rewards is where the humanity that died upon the cross is united in closest union with the infinite

essence in the star-gemmed kingdom of immortal glory, and adds indescribable magnificence to the heaven of heavens.

5. *Heaven is the glorious home of all the saints, where angelic armies and immortal hosts join in unending association.* There, in grand and regular order, will be the first-born sons of light, who sang creation's song, and shouted for joy when this world rolled in original beauty from the plastic hand of the great Creator. There will be thrones and dominions, principalities and powers, and myriads of white-winged messengers of the King of kings, ready to perform, with joyful speed, his will, in any part of the supreme monarchy, as sent on errands of importance from the great centre of all worlds that roll in the regions of immensity. There is an indescribable variety in God's works; and so far as astronomy, micrography, and observation prove, there are not two things exactly alike in form, weight, and measure. And on this ground, we may imagine the great variety in the created orders of the heavenly society, and in which, in the ascending series of created existences, there must be one order of beings, or one vast intelligence, above all the rest, to fill with created splendor and intelligent magnificence, so far as possible, the indescribable chasm between an uncreated God and created beings, and to exist as the first link in being's endless chain next to God himself, who would bid him shine forth as the greatest intelligence ever created, or that would be created, through the rolling succession of eternal ages. In union with

all the immortal throng of intelligences shining in the dazzling splendors of heaven's bright kingdom, there will be innumerable hosts of saints, from every nation, language, kindred, tongue, and people, who "washed their robes and made them white in the blood of the Lamb." There, patriarchs and prophets, Jews and Christians, and numbers of heathens, who never heard the gospel, but lived up to the light they had from the Great Spirit, and the works of nature, that show forth Jehovah's power and Godhead in the visible things of creation, shall surround the throne in glorious assemblage, and as "one star differeth from another star in glory," so shall it be in that blood-bought society. In this great variety there shall be aged saints, that died in the triumphs of faith, full of age and full of honors, whose long experience in righteousness will give them, through the merits of Jesus, the mercy of God, and the influence of the Holy Ghost, great heavenly eminence. There will be the youth who died in life's green spring, who shall flourish in immortal blessedness, and grow up after eternal Deity, on the principles of endless progression. And O, who can count, or tell, the numbers without number, of those who died in the smiles and beauty of infantile innocence? All these, without exception, shall stand before the throne, in all that spotless purity with which they entered heaven, where their capacities will be enlarged, and where the inexhaustible fountain of joy shall flow on with the endless duration of their existence, in the heaven of heavens, as the

place of their eternal glorification revealed in the Bible.

But while we hold that heaven is the place of our eternal rewards, some assert that the new earth will be the place of our final abode; and it will therefore be theologically proper to have our minds satisfied on this point, that stands so intimately connected with the inspired realities of our future abode. The Scripture fact that this earth will be renewed after the conflagration, is a doctrine that has come down the range of ages. Ancient Jews wrote and spoke of its future reality as a glorious work of the Almighty Architect. Greek and barbarian philosophers held the doctrine in common with the Jews. The Stoics supposed there would be a new world, or another frame of nature. Orpheus, the founder of the Greek Mythology, Pythagoras, the great astronomer, and the divine Plato, proclaimed the renewal of this earth. Persians, Chaldeans, and India Brahmins believed it; and Christian fathers published it as of Divine origin. Justin Martyr, Ireneus, Origen, Basil, the two Cyrils of Jerusalem, Alexander, the two Gregories, Chrysostom, Tertullian, Hillary, Ambrose, Austin, and many later writers, among whom were our own Wesley and Clarke, hailed it as a heaven-inspired truth. St. John exclaimed: "And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away." And St. Peter, when speaking of the conflagration of this world, says: "Nevertheless we, according to his promise, look for new heavens and a

new earth, wherein dwelleth righteousness." This passage of Peter is supposed by some to be strong proof that the new earth will be our glorious home after the day of general judgment. But the mere fact of looking for such things as the apostle specifies, would not determine the point in controversy. For if looking for these things to happen, imply that we are to inherit the new earth, then, on that same principle of interpretation, we must inhabit the new heavens too, for we look for them also; and it will now devolve on the advocates of this doctrine to show how we could eternally dwell in both, as the argument of looking is the same in each case. We may thus see that, in contending for the new earth as the final abode of saints, because of the language of Peter, we would run that side of the controversy, into an evident extreme, and seemingly contradict some of the plainest passages in the Bible, which assure us, if not wrongly interpreted, that our kingdom of glory will be in the heaven to which Christ ascended to plead our cause and prepare our place. But perhaps the greatest difficulty with some is, that they cannot imagine for what God would renovate this world, except for our endless habitation. There may, however, notwithstanding our shortsightedness, be sufficient reasons in operation with the range of Jehovah's administration, for the purification of this globe without making it the place of our eternal rewards. The chaos from which our world was formed, may have been the elements of a conflagrated world, where intelligent wor-

shippers once adored the Almighty Sovereign, and in the revolution of ages may have passed away under changes to which we now can have no explanatory access. And we may suppose, and even believe, that there is a very strong probability that the life-giving fiat of Jehovah will bid another race of beings walk the delightful arbors of another paradise in the new earth, where songs of praise will arise in grateful adoration to the God of all, and where the righteousness of which the apostle spoke will fully comport with his inspired declaration. But it may, however, be asserted, that if sin had not entered into this world it would then have been the endless abode of the whole human race; and when the righteous would inherit it, after the resurrection, they would then enjoy it according to Jehovah's original design. Now, we acknowledge that this view, at first sight, seems somewhat formidable; for if moral evil had not entered our world, there could have been no reasonable cause for its conflagration, and therefore, as some would think, be the original and proper place for the rewards of righteousness. But however strong the argument founded on these assertions may seem, it is nevertheless fallacious; for in the unfallen state of mankind there could have been no death to thin the inhabitants of the earth; for "death came by sin;" and in the range of ages, this world would be overstocked with human beings, and the surplus population would have to be transmitted to heaven, or to some other place in God's dominions, if the further perpetuation

of the race would not be terminated; so this objection, founded on the original state of the world, vanishes, and leaves my argument valid in this, as in the former instance, in favor of heaven being the everlasting inheritance of all the saints, to dwell with angels and other glorified spirits in the heaven of heavens. In further proof of my doctrine, I may now refer to a few passages of Scripture that amount to all the force of inspired truth. Christ said to his disciples, in the language of the text: "Rejoice, and be exceeding glad: for great is your reward in heaven." We find no place in the Bible where the new earth is called heaven, and therefore how can it be viewed as the heaven of our reward without involving an obvious contradiction? Christ, also, prior to his departure to God the Father, said to the apostles, and through them to all his followers—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Now, the place that he went to prepare for his people could not be in the new earth, for as such it could have no existence until after the resurrection and general judgment, when he will take his followers to a place already prepared for them in heaven. Here, now, we have a demonstration that no sophistry can pervert, or argument overthrow. We shall now crown the climax of all arguments on this subject by the incontestable testimony given by St. Paul, who was caught up to the third heaven. and on his return from that God-built

residence of the righteous, exclaimed, in language beaming with the splendors of immortality, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and we therefore demonstrably prove, and triumphantly proclaim, that the heaven of heavens is the glorious home of all the people of God, as clearly revealed in the Bible, the great standard of Christian theology.

II. THE GROUND ON WHICH WE SHALL BE ADMITTED INTO HEAVEN'S BRIGHT AND BLEST ABODE.

1. *The boundless benevolence of God is the foundation of the eternal glorification of all the saints.* This can be logically argued from the infinite nature of his perfections. That "God is love," is the uniform testimony of all the sacred writers; and might be responded by all beings in heaven, earth, and hell; for all were formed under the influence of boundless love, and benevolence must be in accordance with all Jehovah's proceedings toward them. Those innumerable hosts that surround the throne and pay adoration to him who sitteth thereon, could testify in strains of heavenly rapture that love is the source of all their enjoyments. Every existence that came from the forming hand of Jehovah, was placed in circumstances of substantial felicity. The whole animal and intellectual creation prove that God is love, and from him cometh every good and perfect gift. His infinite goodness bade the morning stars sing together, and all the sons of God

shout for joy over this new-born creation, and waked the sleeping clay of our first father, and breathed into his nostrils the breath of life, and made him capable of knowing, loving, and enjoying the smiles of his Maker forever. The beautiful paradise in which he was placed, was another proof of God's love to man. In its rural retreats jessamine and woodbine interwove their chaplets, and the rose of Sharon flourished in its gorgeous beauty, and the lily of the valley in snow-white purity spread its sweetest perfumes on the softest breezes of æolian winds, to add a delightful charm to the paradise of those who were linked in the conjugal chain of love's purest prospects and earthly delights, in union with the great Original of all blessedness, that lavished upon them paradisiacal favors that could only be surpassed by heaven itself, if they had been transplanted from their unfallen felicity to more transcendent blessings, directly from God himself, that would crown the climax of all earthly enjoyments. And while the happy pair were exulting in the further fulfilment of Divine promises, and the present transfusions of immortal love, Jehovah anointed our great progenitor on the altar of innocence, and proclaimed him lord over this lower creation. And when he fell from his moral steadfastness, and involved himself and all mankind in the ruins of a fallen nature, and exposed them to everlasting wretchedness, then that same love that was so gloriously conspicuous in other respects, was the only ground on which fallen man could ever be admitted into the heaven of heavens; and therefore

boundless benevolence became the sure foundation on which to build all that would be in accordance with salvation on earth and eternal glory in heaven.

2. *The atonement of Christ is another ground of endless blessedness in heaven.* The atonement, as a wondrous work of the infinite God, sprang from boundless love, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through this atoning medium, infinite wisdom and goodness operated in preparing fallen, sinful, helpless mortals, for endless glory in heaven's bright and everlasting realm. And notwithstanding the boundless nature of infinite love, none could enter into glory at God's right hand only through the soul-saving merits of the atonement, applied by the eternal Spirit in preparing them for endless enjoyment in the celestial city of the great King of Zion. We then hail it as a "faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The whole world had fallen from the image and approbation of God; their transgressions called for the thunders of inexorable justice, and the everlasting sweep of Divine indignation. But to this whole world, in awful rebellion against its rightful Sovereign, the Son was given. Our Redeemer came from "Edom, with dyed garments from Bozrah," until the dreadful battle was fought, the sufficient amount of justice satisfied, and the hu-

manity, upheld by eternal Divinity, bowed its head and gave up the ghost. Then eternal goodness, in the atonement, loudly resounded from the hill of Calvary, saying in the language of Jehovah: "Look unto me, and be ye saved all the ends of the earth, for I am God, and there is none else." And Christ declares: "I am the way, the truth, and the life: no man cometh to the Father, but by me." They who live under the sound of the gospel, and refuse salvation through the atonement, cannot, according to the plan of salvation, be admitted into heaven; but they who love and serve God the Father, through Christ Jesus the Son, shall have an abundant entrance into the everlasting kingdom, where not a wave of trouble shall ever roll on the boundless ocean of eternity to infract the blessedness of glorified saints redeemed by the blood of Jesus.

3. *Experimental religion is another ground of eternal glorification in heaven.* For though God is boundless in goodness, and Christ has died to save sinners, yet without the efficacy of the atonement applied by the Holy Spirit in pardon and purification, we could not be prepared for the happiness of heaven, where nothing unholy can ever enter. On this principle, Christ sayeth: "Blessed are the pure in heart, for they shall see God." And Paul sayeth: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And relative

to the entire fulness of experimental salvation that prepares for eternal glory in heaven, he saith: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Now these and other passages of sacred Scripture, prove the reality and necessity of experimental godliness, or inward holiness, as an essential qualification for life everlasting in heaven.

4. *The promise of God to reward his people in heaven, is another ground of their eternal exaltation to that bright realm.* Jehovah says to every true believer in Christ Jesus: "Be thou faithful until death, and I will give thee a crown of life." Paul calls it a "crown of righteousness," which the Lord, the righteous Judge, will give to all who love the appearance of Christ. For the promise is to us and to our children, and to all that are afar off, who are chosen through sanctification of the Spirit, and belief of the truth. These are "sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." And we may now rejoice with exceeding joy, that all

the promises of God in Christ Jesus are, "yea, and in him, Amen." In God's own time, the glorious tidings shall sound in the ears of all his saints: "Behold, the Bridegroom cometh, go ye out to meet him." Then the whole church, in white-robed triumph, shall be enthroned in the highest heaven of heavens, where jubilees of welcome shall ring through all the heavenly society, and triumphant shouts of immortal joy shall fill the everlasting regions.

III. THE COMPLETE HAPPINESS OF THE ETERNAL KINGDOM OF HEAVENLY GLORY.

1. *God's approbation of the whole heavenly society will constitute ineffable delight.* And notwithstanding all the various degrees of glory on which we can possibly expatiate, all will be outrivalled by the presence and approbation of Jehovah himself. His smiles will transfuse immortal blessedness and unspeakable rapture through all the ranks and files of angels, and thrones, and dominions, and principalities, and powers, inspiring new joys, and further anticipations of happiness far beyond all past and present expectations, according to the real nature of the human soul that is capable of endless enlargement, by the indwelling fulness of the infinite spirit, and the constant exercise of the immortal powers, in adoring, loving, and praising him, who is boundless in all his perfections, and the unfailing fountain from whence streams of immortal delight will flow eternally onward, to transport all unfallen intelligences in his vast realm, that

unceasingly approximate toward the unoriginated source of indescribable Godhead, that unites in one bond of inseparable union all the inhabitants of heaven, as the great centre of immediate communication for those that encircle his throne in their highest state of heavenly exaltation, as part of the great family of holy intelligences within the grand circumference of created nature that crown Jehovah Lord of all. He is the great Original to whom all perfection can be traced, and the unbounded source from whence all true happiness is derived. Elizabeth Rowe, in her rapturous flights after spiritual enjoyments, in communing with infinite Deity says: "I love my friends; my vital breath and the light of heaven are dear to me; but should I say I love my God as I love these, I should belie the sacred flame which aspires to infinity. 'Tis thee, abstractly thee, O uncreated Beauty, that I love; in thee my wishes all terminate; in thee, as in their blissful centre, all my desires meet, and there they must be eternally fixed: it is thou alone that must constitute my everlasting happiness. Were the harps of angels silent, there would be harmony for me in the whispers of thy love: were the fields of light darkened, thy smiles would bless me with everlasting day; the visions of thy face will attract my eyes, nor give me leisure to waste a look on other objects to all eternity, any further than God is to be seen in his creatures. All their beams of grace, and joy, and glory, are derived from thee, the Eternal Sun, and will merit my attention no further

than they reflect thy image, or discover thy excellences. Even at this distance, encompassed with the shades of death, and the mists of darkness; in these cold, melancholy regions, when a ray of thy love breaks in on my soul, when through the clouds I can trace but one feeble beam, even that obscures all human glory, and gives me a contempt for whatever mortality can boast. What wonders then will the open vision of thy face effect, when I shall enjoy it in so sublime a degree, that the magnificence of the skies will not draw my regard, nor the converse of angels divert my thoughts from thee? Thou wilt engross my everlasting attention; and I should abound in felicity, if I had nothing to entertain me but immediate communion with the infinite Divinity. O blessed eternity! with what cheerful splendor dost thou dawn on my soul. With thee come liberty, and peace, and love, and endless felicity; but pain, and sorrow, and tumult, and death, and darkness vanish before thee forever. I am just upon the shores of those happy realms where uninterrupted day and eternal spring reside: yonder are the delectable hills and harmonious vales which continually echo to the songs of angels. There the blissful fields extend their verdure, and there the immortal groves ascend. But how dazzling is thy prospect O city of God. My eyes shall there behold the King in his beauty; and O! how ravishing will the aspects of his love be. What unutterable ecstasies shall I feel when I meet those smiles which enlighten heaven, and exhilarate

all the celestial regions; where I shall view the beatific glory without one interposing cloud "to eternity." Here we have the happiness of heaven painted in sublime and glowing colors, and an indescribable stress laid on the smiles and approbation of God in the experience and perpetuation of heavenly felicity.

2. *The spotless purity of all the immortal hosts will be another cause of unending blessedness.* Sin has been the source of all the misery in God's dominions, but sin will never enter the blissful regions of the celestial paradise, and therefore unmixed happiness must be the result of perfect holiness and intimate fellowship with God, where the existence and circumstances of sin shall be eternally excluded. There wondrous displays of infinite goodness will transport the glorified millions of saints to an extent that I have no sufficient language to express, or capacity to fully understand. All the glittering attendants of the empyrean courts shall take a rejoicing interest in our eternal welfare, and join in our songs of purest praise to the supreme God of everlasting excellence, where the voice of unmingled harmony shall roll in melodious strains of creating and redeeming love in all their endless rounds of immaculate purity, unspeakable delights, and immortal joy inspired by the great Original of all perfection, through whose boundless goodness we can call the treasures of eternity our own. But here the orchestras of heaven might, for a moment, stop their harps, and lutes, and lyres of inexpressible rapture, and with a seraphic pause con-

fess the subject of heavenly happiness too great for their most exalted strains, while they are musically rolling along the delightful anthems of ineffable blessedness arising from the spotless purity of white-robed saints, washed white in the blood of the atoning sacrifice, and prepared by the power of the Holy Spirit for eternal happiness in the heaven of heavens.

3. *But another ground of happiness will be the consciousness of eternal safety from sin, sorrow, death, and hell.* Even in heaven the possibility or fear of falling from our eternal steadfastness would mar our peace, and to some extent make that glorious world like a state of probation rather than an unchangeable state of felicity resting on the immutability of God, the nature of our glorified existence, and the rewards of probationary faithfulness on earth, that, according to the Divine arrangement, lead to an eternal weight of glory in heaven. We may now rejoice in transports of joy, that when our probation is finished in righteousness on earth, we shall have an inheritance that is "incorruptible and undefiled, and that fadeth not away, reserved in heaven" for us, where with all the immortal hosts we shall go down the range of everlasting ages in operation with all the immutable counsels of eternal Godhead that will constitute our being and happiness endlessly complete, in inseparable union with himself, where there is "fulness of joy," and "pleasures for evermore."

4. *There will be transporting employments to augment our happiness, that shall be commensurate with*

our glorified spirits. For though heaven is denominated a place of rest, it is not a place of inaction; that would be inconsistent with the nature of glorified spiritual beings, which must, according to the philosophy of their existence, be endlessly active. There all their immortal powers shall have full exercise in obeying, loving, and praising God, and in contemplating his ways and works of creation, redemption, and salvation, in which there will be an endless variety to attract their attention, and occupy their minds to the fullest extent along the range of endless ages, while new dispensations of indescribable glory will open in endless perspective on the astonished vision, while worlds on worlds may be rolling from the creative hand of the omnipotent God. For if he were to exert his eternal energy in creating systems, and suns, and worlds, through every moment of the admeasurement of successive duration, there would yet be room for the further exercise of creative power, and new fields for expatiation could be opened in everlasting variety to engage the most enlarged minds of all created intelligences, and unspeakable delight would be constantly enjoyed in their onward course to further blessedness; and then there would still be sufficient room left in boundless space for the further exercise of Omnipotence in producing sources of happiness to all unfallen intelligences that in ceaseless adoration would praise him as the high and lofty one of eternity, whose name is Holy, and that dwells in

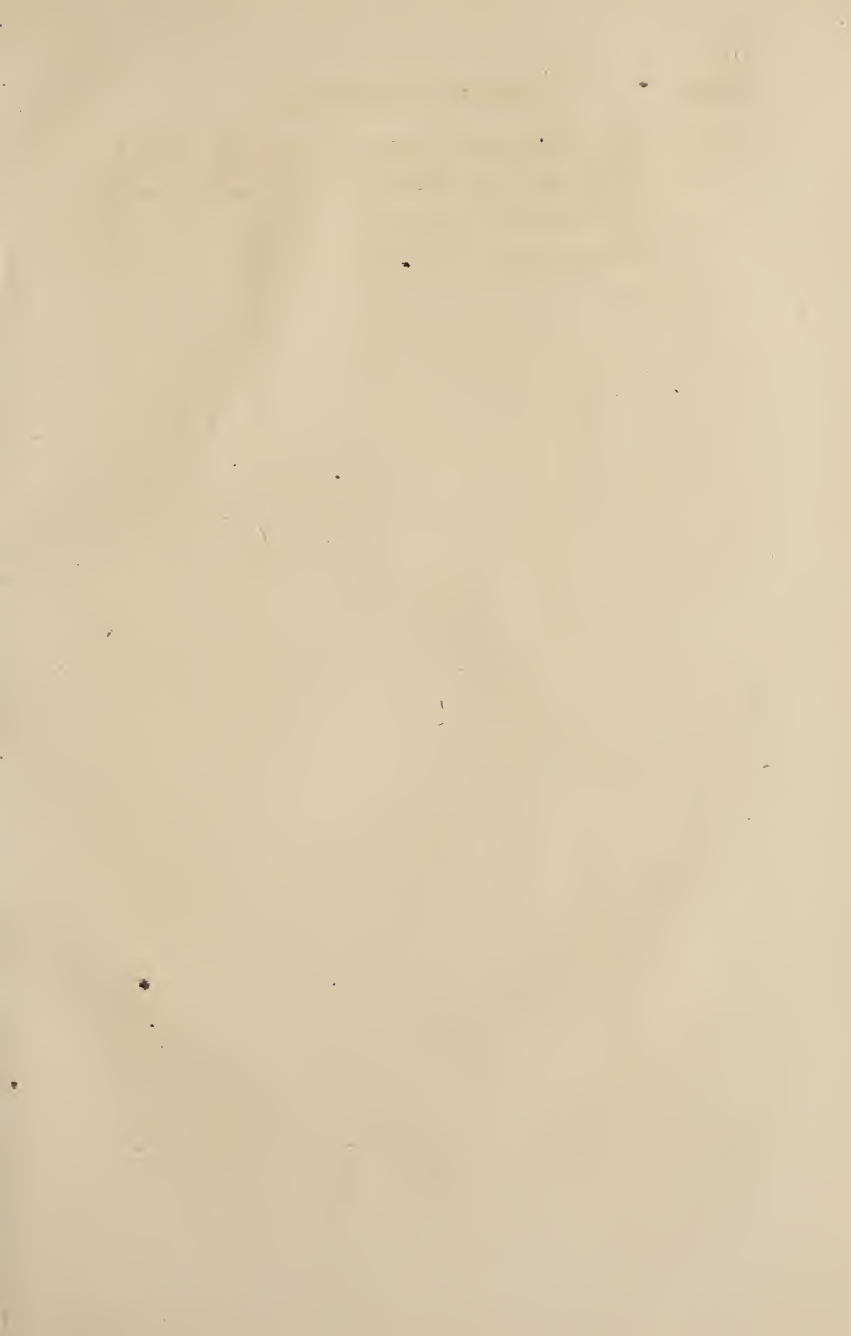
the high and holy place in the heaven of heavens. He is the great altitude of all perfection, after which heavenly spirits will grow up in endless progression, according to the various employments in which they shall be eternally engaged in the enlargement of their capacities, and in strengthening their intellectual powers, to accomplish Jehovah's requirements to a still further extent.

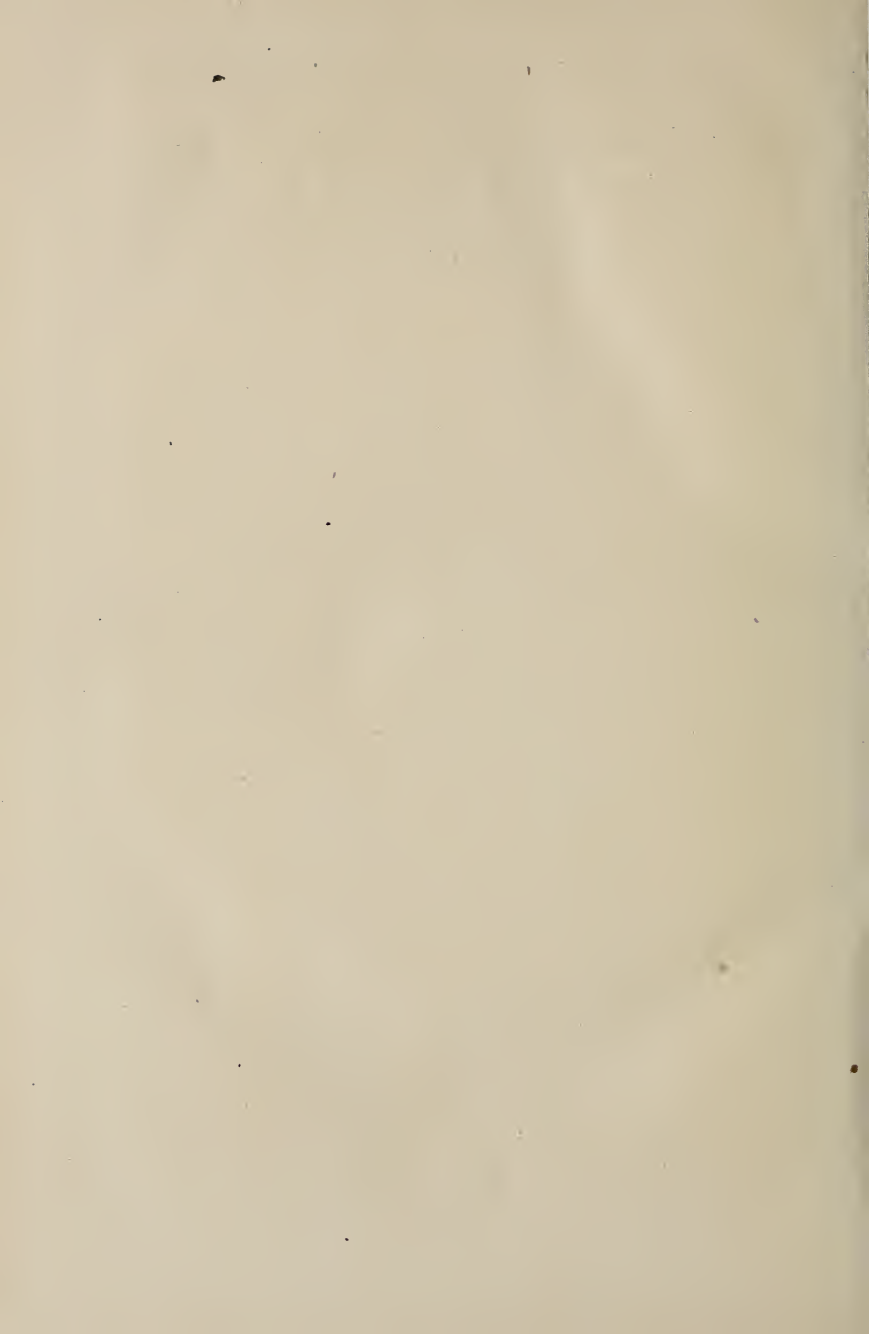
5. *God himself will be the all and all in heavenly enjoyment.* For though there will be many instrumental sources from whence pure enjoyments will be derived, he alone will be the unoriginated and unbounded source from whence all the streams of heavenly happiness shall flow. For if the "harps of angels were silent, there would be harmony in the whispers of his love." If the whole landscape of created nature was darkened, the splendors of his Godhead would emanate ineffable light and unclouded brilliancy beyond all description. Could universal ruin spread its devastating influence over all the magnificence of created worlds, and darkness drive its ebon car around the whole circumference, God would still be the same centre and circumference of all blessedness, and in him the happiness of saints would be completely and eternally established; for in the un-failing fulness of his eternal Divinity, he must incontrovertibly be the unbounded source of all heavenly enjoyment. Here a large field for further explanation would now open before us in astonishing grandeur,

but we must necessarily leave a great part of the heavenly story untold, until eternity shall shed its bright radiance on our glorified vision, and unfold heavenly things according to their God-originated reality. We therefore crown the grand climax of all heavenly glory and happiness with God himself, who blazes from the highest pinnacle of all fame, and sheds the undiminished coruscations of transcendent splendor over all unfallen worlds, and combines the whole in one unchangeable administration, as revolving around the heaven of heavens as the grand centre of his dominions, where saints shall be everlastingly happy in the transfusions of unbounded love beyond all human description.

Now, Christians, look up and take with me a glorious view of our heavenly inheritance; and then triumphantly ask, "what is there here to court our stay, to call us back from home, while angels beckon us away, and Jesus bids us come?" Angels are now holding out crowns of glory, and saints are waiting to receive our ascending spirits, and Jesus Christ the mediator of the new covenant, and God the great Father of all, are waiting to hail us on the banks of eternal deliverance; there, the wintry storms of human life shall all be past, and not a wave of trouble roll across the saints' everlasting inheritance, where they receive their great reward from God himself in the heaven of heavens. See, O see! how grand and resistless the splendid orb of our eternal glorification

rolls on its triumphant course, its pathway decked with stars; beneath its revolutionary rounds, time's brightest glories shall expire, and around its circumference the sunbeams of eternity shall shine. Amen and amen.





Phil D. Dent
1869

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